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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., October 13, 1927

NEW SERIES
VOLUME XXIX No 41



October Installment No. 2

1. What are the general boards of the Southern Baptist Convention and where are they located?
 2. Who are the corresponding secretaries of these boards?
 3. Why do Baptists refuse to accept as members Christians coming from churches of other denominations without baptizing them?
 4. Why do Baptists refuse to practice infant baptism?
 5. In how many foreign fields do Southern Baptists have missionaries?
 6. From the practical principles of what denominations are the founders of the American Republic said to have received many helpful ideas?
- (Answers to this week's questions will be found on page 5.)

Brother A. D. Muse reports a great victory at Winchester, Ky., in a three weeks tent meeting. He is now with Pastor J. W. Porter in a meeting at Lexington, Ky.

Pastor J. H. Hooks resigned at Belzoni and has already begun his work at Moorhead. On the first Sunday morning eight were added to the church, and the work begins well.

Mr. E. C. Williams, Mr. Hunter and Miss Brown are with the First Baptist Church of Corinth, Miss., this week, holding a Sunday School Training School. They began Sunday, Oct. 9th.

W. A. Murray, we understand, is giving up the work at Logtown because of the closing down of the lumber mill there, and will do evangelistic work for a while. He has a very successful meeting recently in Nettleton.

Dr. J. C. Owen, once pastor of Fifteenth Ave., Meridian, now engaged for work in behalf of Chinese orphans, says he can hold a few revival meetings while waiting for his present work to be organized. His address is 617 Maple St., Spartanburg, S. C.

In response to urgent appeals from missionaries of different Church Boards, the Bible Institute Colportage Association of Chicago has recently forwarded to India over 4,500 copies of the D. L. Moody colportage books and other gospel messages, for free distribution among those who read English. It is expected that this literature will help to counteract the agnostic and atheistic publications that are being circulated in that country. The expense is met out of the missionary book funds as supplied by Christian contributors.

PROGRAM FOR CONVENTION Nov. 15-17

Tuesday Evening

Song Services led by Convention Board
Evangelistic Singers.

- 7:00-7:30 P.M. Worship—Owen Williams.
7:30-7:40 P.M. Address of Welcome—W. E. Farr.
7:40-7:50 P.M. Response—S. G. Pope.
7:50-8:15 P.M. Organization.

1. Report of Committee on Order of Business.
2. Announcement of Committee on Committees.

- 8:15 P.M. Convention Sermon—L. G. Gates.
9:15 P.M. Announcements and Adjournment.

Wednesday Morning

- 9:00-9:20 A.M. Devotional—C. S. Henderson.
9:20-9:30 A.M. Report of Committee on Committees.

- 9:30 A.M. Presentation of Annual Reports.
1. Social Service—T. E. Moffitt.
2. Education Commission—D. M. Nelson.
3. Convention Board—R. B. Gunter.

10:00 A.M. Report of Special Committees.

1. Special Committee on Orphanage.
2. Committee on Historical Data.
3. Committee on Advisability of Combining Boards.

10:30 A.M. Missions.

10:30-11:15 A.M. Home Missions—W. A. McComb, Dr. E. A. Fuller.

11:15-12:00 A.M. Foreign Missions—T. F. McCrea, H. M. Harris.

Announcements and Adjournment.

Wednesday Afternoon

2:00-2:20 P.M. Devotional—J. M. Walker.
Education.

2:20-3:50 P.M. Report of Committee on Review.

1. Clarke College.
2. Blue Mountain College.
3. Woman's College.
4. Mississippi College.

3:40-4:30 P.M. Education Commission.

4:30 P.M. Miscellaneous Business and Adjournment.

Wednesday Night

7:00-7:30 P.M. Devotional—G. S. Jenkins.

7:30-9:30 P.M. State Missions.

Report of Committee on Review.

1. Evangelistic Work.
2. Baptist Record.
3. Stewardship.
4. Cooperative Program.

Miscellaneous Business and Adjournment.

Thursday Morning

9:00-9:20 A.M. Devotional—H. D. Wilson.

9:20-9:50 A.M. Sunday School Board.

9:50-11:00 A.M. Seminaries.

11:00-11:30 A.M. Address—R. W. Weaver.

11:30 A.M. Report Nominating Committee.

12:00-12:15 P.M. Report of Ministerial Education.

Miscellaneous Business and Adjournment.

Thursday Afternoon

2:00-2:20 P.M. Devotional—W. A. Sullivan.

2:20-2:30 P.M. W. M. U.—E. T. Mobberly.

2:30-4:30 P.M. Social Service.

1. Relief and Annuity Board.
2. Orphanage.

3. Hospitals.
4. Law Observance.
5. Committee on Resolutions.

Thursday Night

7:00-7:30 P.M. Devotional—Norman W. Cox.

7:30 P.M. Address—Dr. George W. Truett.

Final Adjournment.

WHERE YOUR \$ GOES

If Mississippi Baptists give \$300,000 this Convention year, which ends Oct. 31, the money will be distributed as follows, minus the small percentage which is required for administration:
To South-wide objects \$150,000, divided thus:

Foreign Missions \$75,000
Home Missions 34,500

Education:

1. Baptist Bible Institute 5,250
2. Southwestern Baptist Seminary 6,000
3. Southern Baptist Seminary 7,500
4. W. M. U. Training School 1,500
5. American Baptist Seminary 750
6. Education Board 1,500
Ministerial Relief 13,000
New Orleans Hospital 3,000

To State Interests \$150,000 as follows:

1. State Missions 51,000
2. Colleges and Education Commission 73,500
3. Orphanage 10,500
4. Hospitals:
a. At Memphis 3,000
b. At Jackson 12,000

Sunflower Association meets at Ruleville Oct. 13-14.

Dr. Henry Alford Porter of Third Church, St. Louis, has been called to First Church, Long Beach, California.

Rev. H. H. Webb of Liberty is assisting Pastor R. R. Jones in a revival meeting at South McComb.

Dr. A. P. Montgomery becomes acting president of Mercer University. He has been vice-president for some years. Dr. Parks H. Anderson becomes head of the department of Systematic Theology in the Mercer Seminary.

Pastor A. J. Linton resigns at Braxton to accept a call to Vernado, La., where a great opportunity awaits him, there being a high school with 400 boys and girls. He helped here in a meeting recently and was called. He has been three years in Braxton and has welcomed 102 into the church, and has seen a great work done in the Sunday School, B. Y. P. U. and W. M. S.

Rev. T. W. Young of the First Baptist Church, Corinth, Miss., is preaching a series of sermons Sunday evenings on "The Building of An Efficient Christian Life". The subjects are: "Laying the Foundation", "Making Personal Choices in Things Right or Wrong", "Our Attitude Toward The Church", "Fitting Ourselves Into God's Plan For Us", "Some Causes of Inefficiency", "The Possibilities of a Victorious Life".

ATMOSPHERE

Ernest O. Sellers

As this is written I am sitting upon the "roof of Europe"—Switzerland, with snow-clad, glorious Jungfrau challenging the attention of everyone.

Thousands of tourists are in these mountains and one hears a jumble of tongues wherever he walks. Beauty and Pleasure attract the majority but Health also brings its thousands to these altitudes with their many healing waters.

Someone has said that our generation has discovered virtue and health in fresh air though those who have traveled in parts of Europe may dispute that statement. We know that if we confine ourselves as to breathe impure air we soon destroy health,—atmosphere determines health.

Atmosphere changes vision. We need to have clear atmosphere for the best, the longest, the most distinct vision. Yonder snow-capped peak seems to be marvelously near in this rarified atmosphere. There is health and clear vision in this part of Europe, hence the thousands who resort hither.

Atmosphere is a prime condition of spiritual health, it will "toxic" the system. The "consensus of opinion" that that is "in the air" of any community, city or church determines the good and bad elements of the atmosphere, exalting or depressing our spiritual temperature, health and vision.

There are varieties of atmosphere, that of the sea, land, mountain, or morass. Men live in varieties of atmosphere; of selfishness, business, ages of history, differing moral standards and the like, and to make any change often amounts to a distinct shock. Some men are so absorbed by the atmosphere in which they live as to be toxic with miasmatic selfish poison. Others far too easily adapt themselves to any new atmosphere, forgetful of the clear, high and holy air of home, youth or high moral teaching.

Can we carry atmosphere with us? Christ did and brought to the earth the moral atmosphere of heaven. "Whatsoever things are lovely—think on these things." Look upon the lovely and learn the beautiful. "Whatsoever things are of good report", listen to the good and true to learn of virtue and become honorable.

"The law came by Moses but grace and truth came by Christ", who brought with Him the atmosphere of heaven that he might overcome the miasma of the ill health of earth. His new ideal of God was full of grace, truth, virtue and praise.

Righteousness is not a rule of conduct but an active principle of life, "As a man thinketh—so is he." Purity is not alone abstinence but a condition of heart. Honor, not fashion and titles, is simple purity. The Priest and the Pharisee were not venerable (to be honored) by their position but the Samaritan breathing the atmosphere of service, was honored by Christ.

Huddle yourselves together, breathe the air of selfishness, nurse wrath and supposed wrongs and we will seize every opportunity whereby to gratify hate or gain supposed advantage.

Scandal and shady story or reports contaminate our spiritual atmosphere. Let us think upon "things of good report." Open the windows and let in the better pure air. Let us saturate ourselves in the atmosphere of culture, of good music, elevating literature and whatsoever is good, "think on these things".

All these things are "ours in Christ Jesus". In Him there are no small aims, no wrong ideals or ends to attain. In Him is peace and earthly happiness, a reflex of heaven hereafter. In Him is clear, pure thinking, high and holy aims, none of the poison that breaks up homes, bears tales of ill repute, pollutes politics, makes business a nightmare and by pleasures of self indulgence ruins and corrupts character. God help all who

profess to belong to Him to carry about with us the atmosphere of the heights.

—Ernest O. Sellers,
The Baptist Bible Institute.

DR. RUFUS W. WEAVER

By President W. J. McGlothlin, Furman University, Greenville, S. C.

The selection of President Rufus W. Weaver of Mercer University to be secretary of the Education Board of the Southern Baptist Convention is an event of vast importance in the ranks of Southern Baptists. Dr. Weaver is not a novice in the leadership of educational enterprises. He is in the prime of his powers, a man of unusual native ability and fine culture, a graduate of Wake Forest College, a Th.M. and Th.D. graduate of the Southern Baptist Theological Seminary, and he has studied in some of the leading universities of the country. He has therefore had the advantage of the best culture and theological training that Southern Baptists have to offer.

Dr. Weaver is a speaker of ability, incisive and penetrating in thought, clear and vigorous in expression. He is a minister of the gospel, having had varied experience in the pastorate and knowing therefore the problems of our Baptist pastors in the South. He was pastor at Middletown, Ohio, Cincinnati, Ohio, Baltimore, Maryland, and Nashville, Tennessee. From the last position he was called to be secretary of education for the Baptists of Tennessee. In this position he rendered notable service to the educational interests of that old Volunteer State, enlisting Baptists and stimulating their activity in the support of their schools to a degree probably never known before among them.

So effective was this work in Tennessee that he was called from that position to the presidency of Mercer University, where he has been wrestling with the problems of denominational education for nine years. Mercer has had phenomenal growth under his leadership. Not only has the student body increased three-fold during these nine years, but the institution has reached out and become an important factor in the life of the state in many directions.

Dr. Weaver has never allowed his thought and activities to be circumscribed entirely by his own immediate task. He has always been thinking larger for Southern Baptists. He was probably the leading influence in the efforts made to induce the Southern Baptist Convention to interest itself in Christian education within its own borders. It was his vision and faith and courage more than anything else which led to the large program for Christian education which was incorporated in the 75 Million Campaign and also led to the organization of the Education Board of the Southern Baptist Convention.

It is therefore peculiarly appropriate that Dr. Weaver should come to the leadership of the Education Board at this time. His energy, vision, high sense of the value of Christian education, his confidence in our people and in the future of our schools, his courage in facing stupendous difficulties, all fit him in a remarkable degree to lead Southern Baptists in educational work at this time.

Every man and woman among us who believes in our Baptist schools and wants to see them succeed may thank God and take courage in view of Dr. Weaver's coming to the Board as its secretary and leader. He has earned our confidence and our support in this overwhelmingly great and important task of making our schools capable of giving the best education in the spirit and with the purpose of the Lord Jesus Christ. What we Southern Baptists need supremely in education is educational sentiment, and Dr. Weaver is probably the most competent man among us in the work of generating this sentiment.

PRESENTATION OF PORTRAIT

By Robert G. Lee, Charleston, S. C.

Address on presentation of portrait of President DeMent at Baptist Bible Institute, celebrating the tenth anniversary.

Three things claim our attention at this hour—a city, an institution, and a portrait.

I—The City

The city is New Orleans. A city with rare old-world and beautiful new-world charm. A city which, since its founding by Bienville in 1718, has been under the flag of five different nations. A city which has figured in romance and poetry, in song and in story, in fame and frivolity, in patriotism and political power. A city which has its festering alleys and its lovely boulevards. A city with its wonders, with its wickedness, with its righteousness, with its possessions, with its needs. A city which has its manifestations of brotherhood, with its chasms across which men sometimes glare at each other in suspicion and ill will. A wonderful city withal. A city from which nearly 100 steamship lines operate going between this port of the valley and the ports of the world. A city with a land area of 196 square miles, 900 acres of parks, a manufacturing output of \$200,000,000 a year and with a banking business of approximately four billions of dollars annually. A city in which, in the past, even in 1792, Governor Carondelet, put eighteen street lamps; a city in which, in 1842, the gas light was the first used; a city in which, in 1887, electricity was first used. But now its tall buildings are transformed into illuminated cliffs, brilliantly twinkling canyons casting their luminous loveliness toward the mighty shadow-spread river.

And to this wonderful city, the half of the wonders of which we cannot now describe, people come from all corners and continents of the world. They come from Europe, from the near shadow of a quadrennium of blood and tears and from under the yoke of an oppressive militarism. They come from Mexico, dark-faced people with quaint courtesies, our close neighbors in geography with the opportunity to be our close brothers in our common Christ. They come from Japan, with their shrewd eyes that see everything and their polite eyes that stare at nothing. They come from China, slaves of a long and drowsy past. They come from India. They come from South America, folks who leave a land of possibilities for a land of realities. And they come in multitudes. And, as Paul, the Aristotle and the Demosthenes, of the Jewish race said of his own city, they come to mingle with citizens of "no mean city".

II—The Institution

And in this wondrous city there is placed, like a light-house on some far-reaching shore, the Baptist Bible Institute—the youngest educational child of the Southern Baptist Convention, a child of Providence and prayer, a child that is an honor to the city, and an honor to God. An institution it is whose influence will increase with the years—as a river whose floods make the desert to blossom as the rose. An institution with a faculty noted for its consecration, scholarship, citizenship, and unpublished sacrifices. An institution it is where the spiritual is made supreme. And without this spiritual supremacy in all our institutions, the pall bearers that carried other nations out to their graves wait at our doors.

Dr. J. B. Gambrell, one of God's great giants, on receiving word that the deal was finally closed in the purchase of the Baptist Bible Institute property, said: "That is one of the greatest achievements in Baptist history." Were he living today, he would have no cause to modify or to retract that statement.

An institution it is of great promise. What is the promise of a rill? That it will become a river. What is the promise of a ten-year old child? That it will become a great man, or a great woman. What is the promise of an acorn

only a few short years out of the ground? That it will become a mighty oak. What is the promise of a match? That it, a wee prophet of the sun, will kindle fires that will grow into a conflagration. What is the promise of a handful of wheat? That it will fill the valleys with growing grain and the barns with garnered grain. And an institution which gives such a record of growth and achievement and such promise of future usefulness and power ought to be supported and financed as fully as Caleb followed the Lord. There ought to be no slothful timidity in daring, no passive acquiescence in small endeavor in its behalf, no careless indifference to the great stretches of the unattained, no giving of money for its support as a miser pays taxes, but a liberal, sacrificial support. And thus will many come to know that the absence of money in a nation goes with savagery and scant culture, but that money properly used can minister efficiently to the enrichment of this generation in spiritual values and to the blessing of future generations.

III—The Portrait

In days gone by man wished to preserve scenery. The inventor gave the kinetoscope camera with which 76 photographs per second are taken. We now send photographs by wire. Baker's transmission of pictures is evidence. But these photographic inventions, as marvelous as they are, have not taken from us the glory of the painter's brush which, under the touch of the artist's hand, holds in it the glory of kindling sunrise flames, and beauty of dying sunset fires, the majesty of mountains, and other glories of the world of nature, but above and beyond all the beauty of soul that dwells in the face of a man in such a way as to give evidence that, even in this day, the Christ of God enunciates himself within the precincts of human personality.

The face of him whose portrait we unveil at this hour will reveal, in the face of flesh that is yet with us and in the portrait before us, the modest glories of the face of a Christian gentleman, a great scholar, an aristocratic democrat who, in his life, unites the highest culture with the widest human sympathies—a Sir Gallahad of God.

This portrait will, through the long years, adorn the walls of this building. And all who look upon this portrait may know assuredly that they behold the face of one who adorns the doctrine of God in all things.

Beethoven adorned the doctrine of music, not by looking at the sheets, but by building the written notes into rhythmic palaces of sound. Millet adorned the doctrine of color by painting the sterile womb of stone. Henry Grady adorned the doctrine of philosophy by wisely interpreting it to his students. Angelo adorned the doctrine of sculpture by "raising children unto God from the sterile womb of stone". Henry Grady adorned the doctrine of oratory by "bathing two antagonistic sections in fraternal light"—when he spoke on one occasion. Byron Hoover DeMent, first President of the Baptist Bible Institute, has adorned the doctrine of God in all things, for he has been a seer and has seen clearly, a hero and dared valiantly, a great heart and felt deeply. And this doctrine of God has flashed in his eyes, shone in his face, inspired his speech, quickened his steps upon errands of mercy, and rejoiced his heart.

A great portrait is great, but a great man is greater. A masterpiece is the conception of a genius dressed up in glowing colors, but God's masterpiece is a flesh-and-blood man, born again—of thought, vision, and character vitally compact. Such an one, as thousands testify, is Byron Hoover DeMent. It is great to dream, greater to do, greatest of all to be. Therefore we say, with Doctor DeMent in mind:

"Great are the symbols of being, but that which is symbolized is greater;

Vast to behold and create, but vaster the inward creator;

Space is as nothing to spirit, the deed is outdone by the doing;

The heart of the wooer is warm, but warmer the heart of the wooing!"

May all who behold this portrait, the portrait of one of God's great noblemen, go forth from the beholding to their work with brave and cheerful hearts, conquering and to conquer, until the day when we shall see Jesus face to face.

WHAT THE CHRISTIAN IS TO LOVE

By William James Robinson, A.M., D.D.

Love is the supreme law of Christianity; and "Is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5). Christian love, then, is not a human passion, but is divine in its nature. It is not only heavenly in its nature, but in all its functions. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7, 8). "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. And we have known and believed the love that God hath to us. God is love: and he that dwelleth in love dwelleth in God, and God in him" (I John 4:15, 16).

Our religion and all that pertains to it is supernatural. Our God is eternal, supreme ruler over all, and he is the author of our salvation. We have all sinned and are utterly hopeless except in his grace. Had he not first loved us, we never would have loved him.

God is to be the chief object of our love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10:27). Love for God must embrace the Son and Holy Spirit—the Trinity. This means that God must have the supreme, unique place in our affections and that all we are is to honor him supremely. He merits this and multiplies benefits to all who so love him. As we fail or succeed in this, we fail or succeed in all the obligations love places upon us.

"And thy neighbor as thyself" (Luke 10:27). This is the second commandment in greatness; and if it were obeyed, as it could and should be obeyed, it would solve all our social problems. It surpasses in comprehension of wisdom, and practical value all that all the sages of all the ages have said on social relations. It is fully illustrated in the study of the Good Samaritan (Luke 10:30).

"Every one that loveth him that begat loveth him also that is begotten of him" (I John 5:11). Read these words with exceeding care and heart searching earnestness. God imperatively demands the chief place in our hearts; and as positively insists that we shall give our fellow Christians the place next to him. This exalts him, them and us. Only true greatness can cheerfully accept the third place.

"This is my commandment, that ye love one another, as I have loved you" (John 15:12). "As I have loved you"! What does this mean? Can finite man love as the Infinite does? He can only love as best he can; and then rely on him who said to another: "My grace is sufficient for thee". Our God is merciful and gracious. He accepts our sincere desire for the deed.

"He that saith he is in the light and hateth his brother is in darkness even until now" (I John 2:9). "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (I John 3:15). "If ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15). "A forward man soweth strife; and a whisperer separateth chief friends" (Prov. 16:28). Reader, if you would have fellowship with God and your brethren study these passages prayerfully and

profoundly, for he hath said: "Draw nigh to God and ye will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (Jas. 4:8).

Christians are born from above, are children of God, are heirs and joint-heirs with Jesus; therefore, they are superior in character and must excell in conduct. No wonder the Master asked: "If ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matt. 5:46). It shows no excellence of character to love those who love us. Self-interest, common decency demands this much of us. But there is an acid test for us.

"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you: that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just and on the unjust" (Matt. 5:44, 45). This is the supreme test of love that God requires of his children. Who is equal to this demand? Except for the grace of God, the best of us would utterly fail.

It will strengthen us to reflect on God's great love for us. "God so loved the world that he gave his only begotten Son" (John 3:16). This is God at his best, doing his best for us. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore, the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him: for we shall see him as he is" (I John 3:1, 2).

No sincerely honest man can read such passages and not be deeply moved; and no Christian man can read them and say God asks too much. He has done more to express his love and to win our love than we can even think; and all he requires of us is in every detail to our advantage.

It is objected by skeptics that God was harsh, heartless, utterly unjust if he gave his Son to a miserable and shameful death for us. On a basis of justice only this is true. But both God and his Son loved us; and love knows no limitation to the bounds of justice, but overleaps all sense of fairness when the interests of its object demands it. This is the beauty, the attraction, the glory, the power of God's love—it knows no bounds, no barriers when our welfare is at stake.

The world is in desperate need. Its heart is bleeding—is broken. God is looking to his children. They have the panacea for the world's wounds. A genuine demonstration of Christian love would heal all our social diseases—nothing else will even help. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31, 32). Such a demonstration of Christian love on the part of all who profess Christianity would transform this world in a day.

Life is fraught with enormous responsibilities, but no other is so great as our duty to love God and those he commands us to love. Fearful consequences are in store for all who refuse to obey. Those of us who have tasted and found the Lord is good must not think lightly of our obligations: "For whom the Lord loveth he chasteneth, and scourgeth every son he willeth" (Hb. 12:6).

Fort Smith, Ark.

First Church, Hattiesburg, Miss., reports 275 additions during the pastoral year closing Sept. 30. The voluntary cash offerings totaled more than twenty thousand dollars. Pastor E. H. Mariner and his people are busy now on plans for a new building.

The Baptist Record

PUBLISHED EVERY THURSDAY BY THE
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY

P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance.
Entered as second-class matter April 4, 1919, at the Post
Office at Jackson, Mississippi, under the Act of
October 3, 1911

RENEW PROMPTLY. Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list. Obituary notices, whether direct or in the form of resolutions of 100 words and marriage notices of 25 words, inserted free. All other notices will cost one cent a word, which must accompany the notice.

COMMUNISM AND CHRISTIANITY

It may be safely stated as a rule that every heresy or false system that makes an appeal to the masses of the people, or to any considerable part of them, has some truth at the heart of it that gives it its strength. Indeed this truth in it constitutes its strength and its danger. None of the so-called great religions of the world would have ever spread or held a large number of people to its grip but for this truth. This could be easily proven, but proof is not needed. The strength and the danger of any false system or cult is in the truth which it carries within it. This is true of what is known as Communism.

Another principle may be stated which we believe will be accepted by most of our readers simply upon being pointed out, namely—that the corruptions of Christianity or the counterfeits and imitations of Christianity have been generally an effort to attain Christian ends by wrong methods. It is often said, "We are all striving for the same ends, we are all trying to reach the same place, but we are going by different routes". Now it is the different route that gets us into trouble and produces a counterfeit of Christianity. You can find plenty of examples of this without going far from your doorstep. In chemistry, or mathematics, or engineering of any sort, or astronomy, or banking, or railroading this thing of different ways of attaining the same results would be called idiocy or insanity; but in religion it is often called liberal.

Now for the application of these principles to communism and Christianity. The end sought may be the same, but the methods are wholly irreconcilable. Let it be noted again that in general the difference in method between genuine Christianity and the spurious is this, that Christianity seeks to attain its ends and does attain them by working on the inside of the man, while spurious Christianity seeks to attain its ends, possibly the same ends, by working on the outside of the man. This difference runs all the way from the man who advocates the social gospel of soap and soup, to the man who takes an unconscious infant or a resisting child and forces him to submit to "baptism". Or it may take the form of making rules for the government of a church or passing laws to enforce morals upon the unwilling.

But we are talking now about this distinction as seen in the difference between Communism and Christianity. Both of these are painfully conscious of iniquitous and hurtful inequalities among people in the distribution of the good things of this life, property and comforts of every sort. Both are desirous of doing something to relieve this situation. The communist would attain his purpose by force, or by law, which is another name for force, for it is force intelligently directed in the interest of all, and not of a few. Genuine Christianity is deeply sensitive to the injustices and wrongs of this present evil

world, of the wide chasm between poverty and wealth, of the sufferings of the poor and the injustice which handicaps many. But the essential conception of remedy and prevention is radically different.

The method of Christianity in all things is voluntary. What is voluntary is not Christian. This goes from top to bottom of the difference between the religion of Jesus and every false system. And the application of it will throw into the discard much that is falsely called Christianity. Let us repeat it; if it is not voluntary, it is not Christian. In other words, the religion of Jesus begins on the inside and always works from the inside. It begins in regeneration, in making a new man, in being born again. It is an appeal to reason, to conscience, to the moral impulse within. It is like a clock, the control is from within, and cannot be regulated by moving the hands on the face of the dial. It is God who worketh in you to will and to do. The law was until John the Baptist; but from that time the gospel is preached. What the law could not do, God is accomplishing by a wholly different method. Sin had to be condemned in the flesh before the righteousness which the law required could be fulfilled in us. And it can be fulfilled in us only as we walk after the Spirit, on the inside, and not after the flesh, however controlled or constrained from without.

Has the religion of Jesus anything to do with this matter of inequality between man and man? Not only does it have anything to say in the way of correcting it; but does it do anything in the way of correcting it? Let us see. The first disciples had a fine opportunity of testing it out. They were the first demonstration of what the gospel of Jesus would do along this line. Luke tells us in Acts 2:44, 45, "And all that believed were together, and had all things common, and they sold their possessions and goods and parted them to all, according as any man had need". The next verse tells of their joy and their progress.

There were no resolutions passed by the church, there were no rules. They did not adopt a covenant and hang it threateningly over the heads of the members. They had something better, the Spirit on the inside of them. That was enough. Again in Acts 4:32-35 we read, "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles their witness of the resurrection of the Lord Jesus; and great grace was upon them all. For neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things sold, and laid them at the Apostles' feet; and distribution was made unto each as any one had need."

There are two things to be observed here. Let us not leave out either of them. First, it was voluntary. There was no law, nor authority enforcing it. Second, it was thorough and effective. It destroyed distinctions. It went through the whole church. It embraced the last cent they had. It was all ready for service. There was no one that lacked. Was this a wave of fanaticism? Or was this the genuine Christian spirit? Is this a demonstration of the religion of Jesus? If we were filled with the Holy Spirit today, would we see the same demonstration? Do you say that "aught of the things you possess is your own"? Wonder if this is what the Bible means by stewardship?

Union Association met in its one hundred and third session at Fayette. This is one of the two oldest associations in the State. The only other coming into competition with it being the Mississippi. Both of these are more limited in territory than formerly, many new ones being formed out of them. It now includes only the churches in Claiborne and Jefferson Counties,

where Baptists are not so numerous as in some other parts, though Mississippi Baptist history began hereabout. Pastor Leon V. Young was made moderator and Pastor D. O. Horne clerk and treasurer. A good number of young people were in the audience and they made themselves helpful in singing and otherwise. The ladies were also in evidence, although they had had their meeting separately. Brother C. E. Matthews led the opening devotional exercise. Brother Young preached on the parable of the Good Samaritan, the sermon being replete with personal experience and most stimulating to faith. Brother W. H. Thompson and wife, who have just come to Port Gibson, were present and helpful. Brother Lowe conducted the afternoon devotional service and helped to set our minds on the right things. Brother S. R. Young and Brother J. H. Purser have labored many years in this association and were greatly missed at the meeting. The editor could be in only a part of the day's meeting and was shown the courtesy of an early hour in the morning service, speaking on putting the Kingdom of God first. The work was laid out on a larger plan for the coming year, and a spirit of hopefulness was manifest. A substantial luncheon was served to the satisfaction of all, in the church.

The Pike County Association met with Silver Creek Church, of which F. W. Gunn is the beloved pastor. As more associations met this week than any other, we reached the meeting only on the second day. Bro. Goin kindly took me to the church from Magnolia. On the first day the big double room house was said to have been full to overflowing. There were many on hand the second day. We found Judge J. H. Price presiding and Brother Huff at the desk as of yore. Brother Flowers made a good report and speech on the Orphanage, after Brother W. E. Tynes of Houston, Texas, had led the devotional service. Brother Tynes was happy to be back in this church and community associated with scenes and memories of his boyhood and young manhood. He is now over 80 years of age, but his voice is as resonant and strong as in youth. Brother W. S. Tate read the report on Prohibition and made a good talk on law enforcement, as did also former Sheriff Brother Leggett, and Brother Roberts, Brother Pope and Brother Simmons. The report on cooperative work was read by Pastor J. W. Mayfield, who made a good brief talk. The report on foreign missions was read and discussed ably by Pastor S. A. Williams, who is looking well and strong again. The report on State Missions was ably presented by Pastor S. G. Pope, who always speaks forcefully and to the point. Brother R. R. Jones read the report on Home Missions and spoke briefly because of a throat trouble. The editor was given full opportunity to speak on the Cooperative Program, as a representative of the Convention Board. After a bountiful dinner served on the long tables in the shade of great trees, people settled down to business for the afternoon. The work of the W. M. U. was presented in a report by Pastor F. W. Gunn and discussed by him and Mrs. Edna Watkins Hewitt. The woman's work was the most prosperous in the whole association. The preacher for next year is S. G. Pope, with L. B. Campbell as alternate. Next meeting with East McComb Church. The report of the committee on digest of letters showed 170 baptisms, total membership 5,672; church property valued at \$262,500. Contributions to benevolence \$8,232; local support \$46,594; nearly all of these items being less than shown in the report of last year.

Dr. J. G. Chastain, now at Coldwater, but formerly of Mexico and Florida, says that he subscribed for The Baptist Record in 1877, fifty years ago, giving his subscription to Gen. M. P. Lowrey of Blue Mountain, and has been taking and reading it regularly ever since, and expects to keep it up to the end.

erous as in some Baptist history V. Young was O. Horne clerk of young people made themselves use. The ladies they had had ther C. E. Mat-exercise. Broth-er of the Good eplete with per-ulating to faith. wife, who have present and help- the afternoon de- et our minds on Young and Broth- years in this used at the meet- y a part of the the courtesy of service. speaking first. The work for the coming was manifest. ved to the satis-

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Holmes County Association put in a full day at Pickens. When we reached the church at ten o'clock, Brother C. E. Welch was near the close of the associational sermon, but it was easy to see that people were caught in its grip, although people had been coming in almost from the beginning of it. They began at 9:00 A. M. Dr. H. L. Martin was re-elected moderator and Brother Williams continued as clerk and treasurer. Visitors were soon introduced and made to feel at home. There are 18 churches in the association and all of them were represented, which is said to be fifty per cent better than last year, and the attendance had never been surpassed. The report on the cooperative program was read by Brother Ham and this brought the three items of missions, education and benevolence before us. Dr. Martin spoke on Christian Education, emphasizing the Christian element in education. Those who have heard him know that his language left nothing to be desired in elegance of diction and clearness of thought. Brother J. B. Perry, the new pastor at Pickens, spoke on missions, and Brethren Evans and Massey spoke on our benevolent institutions. The editor spoke by request on the Cooperative Program. The noon hour was all that could be desired in refreshment of body and in fellowship of spirit among the messengers. In the afternoon, the program related more to the local interests and conditions of the churches. We were not able to get the benefit of this service, in which Brethren Wilson, Metts, Hemphill, Sweaney, Kenna and Tucker were to take part, also Miss Lelia Pinkston. At night the program which had been carefully prepared by a committee included Dr. J. S. Riser, Hon. P. H. Williams and Hon. Wm. M. Whittington.

THE ORPHANAGE SIGNAL

Our greatest needs at the Orphanage today in supplies are:

- 1—Sheets for double beds.
- 2—Pillow cases.
- 3—Table linen, size six feet by eight feet.
- 4—Dresses or dress goods for Sunday use for girls 12 to 20 years of age, height five feet to five feet six inches, thirty to thirty-four bust.
- 5—Coats, sweaters and hose for same girls.
- 6—Clothing for boys from ten years to eighteen years of age.
- 7—Shoes for boys and girls, all sizes.
- 8—Toothbrushes, soaps, and combs.
- 9—Foodstuff is always in demand.

Send us what you can, we will appreciate it.

WORSHIPING IN LONDON

By P. I. Lipsey, Jr.

Baptist congregations in London, we find, are much like those in the United States. We have felt at home in churches we have visited.

I am impressed that the gatherings here are somewhat more orderly, more sober, more reverent than our own in America. No doubt the more serious air is a result of the persecution which Baptists and other non-conformists are subject to in this country. If this persecution is entirely moral or mental it is none the less persecution. The non-conformist in England is regarded as a crank. He is generally sneered at and held in contempt by the state church people.

Especially in Spurgeon's Tabernacle, the great meeting house in a slummy district of London, did we feel that religion was a very real thing in the lives of the vast throng of worshippers. I felt that they were more humble and sincere—both in the pulpit and in the audience—than our people are. Without doubt there is some spiritual blessing which comes out of persecution. Certainly in the prosperity of the Baptists and Methodists of the South there is sometimes found a touch of complacency and self-esteem. Among our leaders one has seen traces of pomposity. It is a rare head—I doubt if it exists—that is not

affected by the exercise of power and wide leadership.

The singing at Spurgeon's Tabernacle was inspiring. I am of the opinion that English voices individually are not remarkable for sweetness. Prevailing chill and dampness of the climate, I suspect, injure the nasal and throat passages to such a degree that they are more suited for croaking than for musical notes. But the Tabernacle assembly of perhaps 4,000 all took part in the singing and the swelling tones of the fine old hymns sounded like true worship to me.

Many of their hymns were those we knew, but their tunes were often unfamiliar to us. Nearly all the tunes have the simple, powerful swing of "Amazing Grace".

Order in the English churches is undoubtedly better than in our own. Incidentally, it has been my observation that our city congregations are far more orderly than our country congregations, and I think the reasons are obvious. City churches have carpeted aisles, usually, to deaden the footfall. They have more comfortable seats. It is hard to keep still and give attention when the seat is hard and rudely shaped. Urban people are accustomed to seeing other people day after day and hour by hour. The rural church-goer naturally is more interested in his neighbors and a meeting for him has many social possibilities which do not encourage quietness.

(Why don't churches provide proper, comfortable seats for the children? Many a long hour in my childhood have my legs ached like an abscissed tooth as they dangled helplessly above the floor.)

Reverence and good order, I am sure, are encouraged by two customs or observances we see in the London churches. When the worshiper takes his seat, he bows his head for a brief period in an attitude of prayer. Such practice in our own churches might eliminate the hum of vivacious conversation which is preliminary to so many services.

Then, at the close of the service, the English Baptists do not make a rush for the door. They do not seem to be in a great hurry to leave. Hurry, of course, is typical of Americans. Here, if the congregation is standing at the benediction, they take seats at the Amen. Some bow their heads for prayer; others sit quietly a few moments. Then a slow exodus takes place, with friendly greetings to friends.

Sermons we have heard here have been of a high order for simplicity and logical exposition. The English Baptist preacher has impressed us as a man worthy of deep respect. We have found his messages sweet and comforting and inspiring and in full accord with the gospel as we have heard it in Mississippi.

MECHANIC AND TWO MATRONS NEEDED AT THE BAPTIST ORPHANAGE

I have an opening for a man and his wife without children, he to look after the upkeep of the property, able to do carpenter work and plumbing, and willing to learn; capable of carrying out instructions. His wife to act as assistant matron. Middle aged couple preferred.

I also have an opening for a first-class matron, between 35 and 55 years of age, without incumbency, in good health, neat, devout Christian, weight from 140 pounds up, that feels called of the Lord to this work.

—B. E. Massey.

Pastor J. B. Leavell has completed ten years of service with the First Church, Houston, Texas. They began with a church property which sold for \$71,000, and now own a property valued at a million, with a debt of \$300,000. Total contributions have been nearly one million. Received 6,183 members, 1,656 of them by baptism. The membership is now united and aggressive, with all departments functioning, and a splendid material equipment.

ANSWERS TO "DO YOU KNOW?" Installment No. 2

1. Foreign Mission Board, Richmond, Va.; Home Mission Board, Atlanta, Ga.; Sunday School Board, Nashville, Tenn.; Relief and Annuity Board, Dallas, Tex.; and Education Board, Birmingham, Ala.

2. Foreign Board, Dr. J. F. Love; Home Board, Dr. B. D. Gray; Sunday School Board, Dr. I. J. Van Ness; Relief and Annuity Board, Dr. T. J. Watts; Education Board, Dr. R. W. Weaver.

3. While Baptists recognize members of other evangelical churches as Christians, they do not regard them as having been properly baptized, as no other denomination holds the same views as to both the method and meaning of baptism that Baptists do. Naturally, Baptists hold that proper baptism is essential to both church membership and full obedience to the commands of the Lord Jesus Christ.

4. Baptists find no authority in the Scriptures for infant baptism. They hold that no one is a fit subject for baptism until he has repented of his sins and personally trusted Jesus Christ for salvation. Since infants are incapable of exercising a saving faith, they are not prepared for baptism.

5. The Foreign Mission Board has missionaries on fifteen foreign fields, while the Home Mission Board has representatives in Cuba and the Canal Zone, which are not regarded as foreign fields in the strict sense of the word.

6. Thomas Jefferson, the most influential figure in giving shape to the American government in its early stages, is said to have gained many of his ideas of a democratic government from observing the practical operation of Baptist churches in Virginia.

HONORING PRESIDENT DeMENT

An occasion of interest to all Southern Baptists was the program given at the Baptist Bible Institute, New Orleans, on Sunday afternoon, October 2, in honor of the tenth Anniversary of Dr. Byron H. DeMent's presidency of the institution. A pilgrimage of all the Baptist churches of New Orleans was planned for the event, which brought a great throng of visitors to witness the ceremonies.

The central feature of the occasion was the presentation to the Institute of a large portrait of President DeMent, the gift of Dr. Robert G. Lee, pastor of the Citadel Square Baptist Church, Charleston, South Carolina, who was formerly pastor of the First Baptist Church, New Orleans, and a trustee of the Institute.

The oil portrait, painted by Miss Eliza M. Mims, of Edgefield, South Carolina, was unveiled by Dr. W. W. Hamilton, pastor of St. Charles Avenues Baptist Church, after reading a beautiful letter of presentation from Dr. Lee, the donor. The portrait was accepted on behalf of the school by Dr. P. I. Lipsey, editor of the Baptist Record of Mississippi, and president of the Board of Trustees of the Institute.

Dr. John A. Huff, pastor of the First Baptist Church, where President DeMent holds his membership, presided at the meeting and introduced the speakers. The program closed with an address by Dr. DeMent, who recounted the history of the Baptist Bible Institute, its marvelous growth and development, and referred to it affectionately as "the child of Providence and Prayer."

—N. T. Tull.

Even though a paper sent by a church to one of its members should not be read, it is not money thrown away. The \$1.50 spent for the paper goes into the State Mission fund of the Convention Board. If the paper is self-supporting the surplus goes to State Missions. If the paper is not self-supporting the deficit to be paid out of State Mission funds is reduced by just that much.

WILLING AND READY

(Sermon: J. L. Boyd)

Psalms 110:3—"Thy people shall be willing in the day of thy power." Or more literally: "Thy people shall offer themselves willingly in the day when Thou dost order thy battles."

God the Father in this scripture is speaking to the Son, the Messiah, the Anointed, Prince Immanuel. He looks down through the vista of the centuries and surveys the Kingdom movements as they were to be. Like Tennyson in "Locksley Hall" who sings:

"I dipt into the future as far as human eye could see,

Saw the Vision of the world, and all the wonder that would be;

Saw the heavens filled with commerce, argosies of many sails,

Plots of purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rained a ghastly dew

From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing warm,

With the standards of the people plunging thru the thunderstorm;

Till the war-drum throbbed no longer, and the battle-flags were furled,

In the Parliament of man, the Federation of the world."

God the Father dipt into the future, and got a panoramic view of the movements of men. He saw his Son contending with the forces of evil, and after a short but fruitful ministry, He viewed the tragic clash on Calvary's cross. He saw the little flock struggling against the same forces of evil, and emerging from the conflict into world prominence with the issue still sharply drawn. Then came aebb and flow of the tides of Kingdom progress in the onward and upward march. He saw even to the present time of our twentieth century with all the complexity of our commercial, social, economic, and political civilization; and the conflict of the contending forces as they are pitted against each other in a deathly grip to get the ascendancy in the minds, hearts, and lives of the people of earth. In the midst of this mad orgy, we as His chosen ones, are situate to "work out our own salvation with fear and trembling."

But I want to note the marvelous confidence of the Father as He views this scene. He says to the Son: "Thy people shall offer themselves willingly in the day Thou dost order thy battles." Jesus is recognized by the Father as the Captain of our salvation. He is Prince Immanuel whose right it is to lead, and give orders to the armies of Zion. His is the voice to which His hosts are to listen, first of all, for the ordering of the affairs of their lives. The battle is His, and the ordering of it comes within His divine will and province. The armies of Israel are His, and all that they are and have are at His disposal to commandeer, and when He needs them. And hence the Father says to Him: "Thy people shall offer themselves willingly in the day when Thou dost order thy battles."

The issue is drawn, Beloved, and we His servants are to take a stand with the Commander, and for the things that will enhance His Kingdom interests. To refuse to line up with Him is to definitely line up with the opposition. The fundamentals of life, and the ideals of our spiritual existence are being subjected to the acid test, perhaps as never before since you and I came into this strife. It is a day when it seems that everybody is going somewhere, or coming back, and a question mark at every turn of the road. Not only is this true as to travel, but it is true as well in the minds and hearts of the people. There is a question mark set up beside every truth presented for consideration, and beside every cause that makes a bid for our attention and time and our money. And while for the moment that men take time to consider what

course to pursue with the general apathy for real and genuine discrimination, the easier and quicker way is too often chosen to the hurt of the pursuer and to the detriment of Christianity and her allied interests. This is true of many of our truest and best. The Lord of heaven said in other days when Israel went a-whoring after the world and the things of the world: "The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." William Shakespeare makes one of his characters say in Hamlet:

"The time is out of joint! O cursed spite

That I was born to set it right!"

Yet, in all this painful situation in which those who are the most zealous for the Cause, and are still earnestly hoping and praying and working for the redemption of Israel almost despair at times, the God of heaven said to the Son: "Thy people shall offer themselves willingly in the day when Thou dost order thy battles." Notice that He said that they shall offer themselves willingly. Was the Father mistaken as to the Baptists when He said this to the Anointed? Are we willing and ready to offer ourselves willingly to follow where He leads "o'er the tumult"?

"Jesus calls us o'er the tumult

Of our life's wild, restless sea,

Day by day His sweet voice soundeth,

Saying, 'Christian, follow Me'.

"Jesus calls us: by thy mercies,

Saviour, may we hear Thy call;

Give us hearts to Thy obedience,

Serve and love Thee best of all."

As in His earthly ministry, so in His leadership now, we think He should lead to the haunts of prayer. When crises were imminent, or perplexing situations were menacing, Jesus always called His disciples aside to a quiet place to pray. His order of battle is first to prayer. Beloved, Southern Baptists are called to prayer. The situation is serious, and is becoming more and more so every passing month. We are losing our group consciousness, and thereby losing ground at the battle's front. A general retreat has been sounded all along the line; consequently the spirit of the advancing forces is broken. The banner o'er us is floating low, and is dangerously near the point of touching the earth in shame and dishonor. We ask the question again, and in true earnestness, "Was the Father mistaken in Southern Baptists when He said to the Son: "Thy people shall offer themselves willingly in the day when Thou dost order thy battles"?"

Tex Rickard has mobilized for the most momentous ring battle from the standpoint of spectators and money in the history of pugilism. And the plans are being laid for the world's series, and it promises to exceed all previous records in gate receipts and attendance. We are referring to these events in the world of sports merely as examples of generalship in mobilization of men and money. The facts are staggering. More than 150,000 fight fans gathered together in one stadium from all corners of the country to view the spectacle. And besides this tremendous crowd looking on, there were doubtless ten million others "listening in" to catch every word and know every turn of the events as they transpired. Just think of it, Beloved! Ten millions of people with eyes and ears focussed on one little four-cornered roped space!

We come back to the question: "Will Southern Baptists hear the Master's call to prayer? Will Southern Baptists turn aside for a few moments daily to "listen in" on that throne room in heaven? Can King Jesus get our attention and a little of our time for united, covenant prayer? Can Southern Baptists be mobilized for the most important issue, for the most stupendous task, that was ever known to men? Do we stand willing and ready to hear and harken to His voice? Or was the Father mistaken in Southern

Baptists? In me, and in you? You that will join in this covenant of prayer with the pastor and with others throughout the Southland, stand to your feet. Now after the benediction come to the front and get one of these little cards and take it along with you, sign it, place it in your Bible, and repair to your quiet place daily and "listen in" to His voice and to His orders.

HELPING THE AGED AND DISABLED
PREACHER

By Thomas J. Watts, D.D., Corresponding Secretary

The writer wishes that the members of our churches throughout the South might have an understanding of the great work of the Relief and Annuity Board as it seeks to provide a worthy measure of support for our aged and disabled ministers, and for the widows and dependent children of deceased ministers. Such understanding would serve to enshrine this important and essential denominational activity in the hearts of a multitude. The likelihood is that comparatively few of our people have this knowledge. In view of our great numbers, nine years, the life of the Board, is all too short a period in which to accomplish so great and desirable an end.

We circularize, we advertise, we present this cause orally, we write many letters and articles, yet we reach relatively few of our people. We are just now issuing a lot of leaflets containing literature with the very dew of heaven upon it, and how we wish that our people might be induced to read it. The writer is assuming that this article will be read by something like five hundred thousand persons. May it even be so. And if it is so, then may we not confidently expect that not fewer than one hundred thousand of these readers will write asking for the despatch to them at once of such leaflets as the following: "The New Day for Aged Ministers and a New Opportunity for Service"; "The Forgotten Man"; "New Things for Old Preachers"; "Give Them the Flowers Right Now"; "An Old Preacher's Soliloquy"; "The Proposed Service Annuity"; "The Service Annuity Explained"; and "What We Are Doing Through The Annuity Fund".

How it would help on this great cause if in each of our nearly one thousand District Associations in the South there might be found a few persons, yea one person, possessing the facts about the work of the Relief and Annuity Board and who would tell what he knows to the messengers in attendance upon the annual meeting.

For the benefit of the reader, we make brief mention of the work of the Relief and Annuity Board in a three-fold way. First: The Relief Fund and its beneficiaries; Second: The Annuity Fund; Third: The Proposed Service Annuity.

The Relief Fund and Its Beneficiaries

The Board's Relief Fund has in endowment and reserve as of May 1st, 1927, \$536,575.91. The interest earnings on this amount, together with the receipts from the churches through the Co-operative Program, will probably bring in an income for distribution to the Board's beneficiaries \$125,000.00, less the necessary office expenses. And no matter how much more is realized from the Co-operative Program this year, we are, by Convention instructions, limited in our appropriations to the actual receipts of last year. We have already appropriated within less than \$5,000.00 all that it is possible to pay out for relief this Convention year. It is a pity that we have not more with which to satisfy the demands that are daily coming from worthy and needy brethren and widows. May God grant that we shall be more able to help next year.

What we are doing for our relief beneficiaries may look small to the reader. Certainly it looks small to the writer. But, even in this small way we would be missed if we were not here. We have paid to our beneficiaries over \$900,000.00 since we began nine years ago. We would do vastly more if the churches would make it pos-

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his small way
ot here. We
er \$900,000.00
We would do
make it pos-

sible. What we are paying to our relief bene-
ficiaries really helps them. When we are forced
to eliminate a name from the roll we find this
to be emphatically true. What we are doing,
even though it is little in the light of the need,
is equivalent to the income on \$2,000,000 calcu-
lated at 6%. Were we to do what we know is
needed we would pay out the income on several
millions more. Let the brethren make the budget
receipts greater and then aid us in our efforts to
build our relief endowment to at least \$1,000,-
000.000. That would help matters in a great
way.

The Annuity Fund

This fund is doing well. It has about 1,300
members. We promise these members an an-
nuity or pension of \$500.00, in case of permanent
and total disability or as an old age provision
when they reach 68. We have been successful
thus far in accumulating the money with which
to pay these annuities. Every member who has
become disabled or who has reached his 68th year
has received the maximum amount originally pro-
posed. We hope never to pay less than the max-
imum. More men under 59 ought to join this
fund. We are wondering why so few of our
ministers have availed themselves of this pro-
tection. Every member has in his certificate the
equivalent, when he breaks down permanently
and totally, or reaches 68, of a savings account
of \$12,500.00 paying 4% interest. Of course, he
would not have the principal to use, but he would
always get the interest. That is a worth while
provision. Few ministers come to disability or
old age with that much to draw on. Let the
brethren join.

The Annuity Fund now has \$2,000,000.00 in
endowment and reserve, and is growing at the
rate of \$250,000.00 a year. Thus the reader will
see that the foundation of this fund is strong and
that its solvency is assured.

Dr. W. J. McGlothlin and his committee, re-
porting on the report of the Relief and Annuity
Board at Louisville last May, said concerning
this fund, the following: "We recommend that
the Board lay urgent emphasis on the Annuity
Plan with the purpose ultimately of making the
Relief Plan unnecessary, if possible, so that it
may be abandoned altogether. We ought to
help those who manifest forethought and a dis-
position to help themselves by co-operating with
the denomination in providing for future needs.
Such a policy better accords with that dignity
and measure of independence which denomina-
tional servants ought to feel."

The Proposed Service Annuity

This new plan of pensions is in the making.
We hope to put it into operation in 1930. Much
and very difficult labor is involved in doing this.
The time of its beginning cannot be accurately
forecast. It must first grip our pastors. Then
we believe the churches will concur. Much money
must be provided to take care of a host of min-
isters whose service is largely behind them. The
plan is an ambitious one, but not too ambitious.
It is a righteous undertaking. Our churches have
put conscience into the industrial corporations.
Shall they display lack of conscience themselves
after they have put it into others? Nations,
states and the municipalities are working along
similar lines. Southern Baptists, despite the dif-
ficulties, must do for their preachers what other
denominations are doing. All denominations agree
that the Service Annuity involving payments by
pastors and churches, is the way to provide ade-
quate pensions for preachers. No pension is
adequate that falls short of one-half of the min-
ister's average salary. The Service Annuity Plan
looks toward such a pension. May God speed the
day of its successful inauguration.

Caution

Let no reader confuse the Annuity Fund with
the proposed Service Annuity. The Annuity Fund
is in actual operation. The Service Annuity is
not yet in operation.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

G. C. Hodge preached in the First Baptist
Church, Jackson, Miss., on the night of September
18. The message inspired Miss Annie Denman
to write the following poem, which embodies the
outline of the sermon:

INTO THE WILDERNESS TO PRAY

I sought the mighty wilderness
To walk with God in solitude,
To rest, commune, adore, to feel
My strength and vision all renewed.
The devil said, "You cannot go!"
But when he couldn't say nay,
He compromised; he often does:
"But don't go very far away!"

"The border's dangerous", I cried.
"O, very well, then go ahead.
Your heart, your eyes are on the hills,
But don't go very high!" he said, he said.
And I rejoiced until he bade
Me leave my little ones behind.
He knew that I'd return to them
And serve him still with half my mind.

"They're going too—they must!" I cried;
And once again he compromised:
"Well, take them then, I give you leave".
And I was very much surprised!
"But you must leave your worldly goods!
Have I not given these to you?"
Then I was silent for a while
And grieved because his words were true!

"I go!" At last I'd found my voice,
"And take what I possess, my soul!"
The devil trembled as he fled
And left my treasure safe and whole!
But there were things I couldn't take
To walk with God, though fair to see,
Lest he who gave them should return
Demanding all he'd given me.

I worshipped in the wilderness
With loved ones high and far away;
But Ah, the wily devil knew
We hadn't really gone to stay!
Emerging, we were tempted, drawn
Into his very subtle snare;
But he forgot our God of love
Would hear and save us even there!

MONEY IS A THERMOMETER

Money is a thermometer. It tells the tem-
perature of the soul. When the soul burns with
ardent love for God, the money goes heavenward
in generous amounts; but when the soul is cold
in covetousness and ignorance, the money drops
into places of selfishness and worldly endeavor.
—Agar.

HOW TO GET INTERESTED IN MISSIONS

"I cannot get interested in missions!" said one
young lady to another. "No", replied her friend,
"you can hardly expect to. It is just like get-
ting interested in a bank. You have to put some-
thing in before you get any interest. And, the
more you put in—time, money, prayer—the more
the interest grows."—(Selected.)

THINK IT OVER

Mead—Christian

I'll go where you want me to go, dear Lord.

Real service is what I desire,
I'll sing a solo any time, dear Lord,
BUT DON'T ASK ME TO SIT IN THE CHOIR.

I'll do what you want me to do, dear Lord,
I like to see things come to pass,
But don't ask me to teach girls or boys, dear
Lord,
I'D RATHER JUST STAY IN MY CLASS.

I'll do what you want me to do, dear Lord,
I yearn for the kingdom to thrive,
I'll give you my nickels and dimes, dear Lord,
BUT PLEASE DON'T ASK ME TO TITHE.

I'll go where you want me to go, dear Lord,
I'll say what you want me to say;
I'm busy just now with myself, dear Lord,
I'LL HELP YOU SOME OTHER DAY.

—Alabama Baptist.

A GREAT INVESTMENT

Roger W. Babson says: "A dollar spent for a
lunch lasts five hours; a dollar spent for a neck-
tie lasts five weeks; a dollar spent for a cap lasts
five months; a dollar spent for an automobile
lasts five years; a dollar spent for water power
lasts five generations; a dollar spent in the serv-
ice of God lasts for eternity." Why not put your
money where it will count for the most?

HOW MUCH ARE YOU WORTH?

Dr. E. M. Poteat tells of a young woman who
wrote home from the West that she had married
a man worth a million dollars. When she and
her husband came East on a visit, it was dis-
covered that he had small means and the young
wife was taken to task for her statement. She
said: "I know him better now than when I wrote
you, and I would not take that price for him;
indeed I would rather marry a man worth a
million dollars who doesn't have a cent than to
marry a man who has a million dollars and isn't
worth a cent."

Brother Stanley Armstrong of Bellevue Church,
Memphis, may be had for a meeting Nov. 9th.

Brother Earl Brooks, who went from Missis-
sippi to LaGrange, Mo., that he might be in
school and be pastor of nearby churches, is now
ready to come back to Mississippi. He has been
ten years in the pastorate and does good work.

We appreciate words of commendation from
Brother B. E. Turner and Sister A. L. Royals
of Newton and M. A. Cole of Troy, who make us
grateful by their words of praise of The Baptist
Record. Perhaps it would not be proper to print
the good words that come our way.

Dr. T. W. Young, pastor First Church, Corinth,
and his church have recently rearranged their
order of service and have been successful in keep-
ing the young people at the Sunday morning
service. He says practically everyone who comes
to the Sunday School remains to the preaching;
and everybody, old and young, likes it. The
Juniors and Intermediates are supplied with a
book and pencil in which to make an outline of
the sermon and write down some of the things
that impress them. This is a matter that needs
the attention of all our pastors and churches and
parents. Dr. Young says it cuts out long ser-
mons, but there is time enough if one goes
straight to the heart of his message.

Mississippi Woman's Missionary Union

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Mrs. Creasman wrote the following article for her State Paper, "The Baptist and Reflector", and we think it is so fine and helpful for all of us that we copy it.

SEVEN RUBIES

Mrs. C. D. Creasman, Ruby Anniversary Chairman

One wonders, looking about a great picture is that the more we look at it, the more we see in it. Sometimes after we have been looking at a picture for a long time we suddenly see a new beauty or catch a fresh message which we had never seen before. A few weeks ago we looked at a picture, the emblem of the Ruby Anniversary, and we saw many beautiful meanings as we read the story of the hands, the torch, the years and the rays of light. But we did not see all the beauties of the emblem at the first glance, so let us look again.

Among the rays of light, representing the forty years of service, are some rubies; and if you count them, you will see that they number seven. Seven is a beautiful number. Some have called it God's number, the number of perfection. God rested after the creation of the world on the seventh day. A candlestick bearing seven lamps burned continually before the Holy of Holies in the tabernacle. Seven deacons were appointed to serve in the early church. Messages were sent to seven churches in the book of Revelation. Thus God honors the number seven in His Word.

However, the rubies placed among the rays of light do not number seven just because it is a beautiful number, but every ruby in the picture has a special message for us. These sparkling gems represent the seven fundamentals in the W. M. U. plan of work. These are so well known that we hardly need to mention them on this page. But just as we enjoy looking often at the beauty of rare gems, let us glance for a minute at these jewels which shine so beautifully in the light of forty years of service:

Prayer: Without prayer it is impossible to please God or to serve Him effectively. The prayers of W. M. U. women through the forty years must have been like priceless gems in the eyes of God, and without them there could have been no forty years of effective service. If the Ruby Anniversary is a success, then prayer must be the central ruby in all our planning, for without God we cannot hope to succeed, and prayer is our means of approach to His throne of grace.

Bible Reading: More precious far than silver or gold or rubies is the word of God. To the Bible our women have gone during the forty years for strength, for consolation, for guidance and for instruction. And to the Bible they must still go if they wish to succeed.

Mission Study: This ruby, sparkling through the forty years, says, "Know, and you will grow and go. Teach, and you will reach. Information leads to inspiration which leads to consecration, which leads to the dedication of our lives for the salvation of every nation."

Soul Winning: Surely the large ruby in the center stands for soul winning, for the central thought, the chief aim in all our planning is to win souls for Jesus. Truly, "He that winneth souls is wise." Through the years the W. M. U.



has won thousands of souls to shine like sparkling rubies in their crown of glory.

Enlistment: Another ruby suggests the great work of enlistment which is always a part of the W. M. U. program. "Enlist the other women. Enlist the other church. Enlist the young woman. Enlist the boys and girls. Enlist the children. Enlist everybody." Thus speaks the enlistment ruby.

Personal Service: One loving deed adorns the life of more than many brilliant jewels. If that is true, the women of the W. M. U. are beautifully adorned, for always they have filled their lives with loving deeds, and they will always do so, for they follow Him who went about doing good.

Systematic and Proportionate Giving: Last, but not least in importance, is the ruby of giving. If a perfect ruby is worth a thousand dollars, then Southern Baptist women have in forty years given many rubies for the service of the Master. If all of these rubies were brought together and molded into one ruby, how large would be its size, how great its beauty, how bright its luster! But it would not be as large as it ought to be, for many have not measured up to their duty as systematic and proportionate givers. May the Ruby Anniversary enlist the gifts of thousands, that they may learn the value of this ruby of giving and that uncounted rubies may roll into the Lord's treasury.

These seven fundamentals of our work, more priceless than rubies, have made possible the forty years of service. Through these seven gems

we will bring success to the Ruby Anniversary. In the light of the next forty years of service these same seven rubies must shine with increased brightness. And when Jesus comes to "make up his jewels," these fundamentals will help us to be bright and shining gems, counted worthy to adorn his crown forever and ever.

The success of the Ruby Anniversary depends largely on prayer and we are depending on the dear ones who are shut in to aid us by sharing in this important phase of the work.

Shut-in? Ah, yes, perhaps that's so,
 As far as getting out may go.
 Shut-in away from earthly cares,
 But not shut out from Him who cares.

Shut-in from many a futile quest,
 But Christ can be your daily guest.
 He's not shut out by your four walls,
 But hears and answers all your calls.

Shut-in, with God! Oh, that should be
 Such a wonderful opportunity.
 Then, after you have done your best,
 In God's hands safely leave the rest.
 —Good Housekeeping.

Ruby Anniversary Acrostic for Young People

R—uby Anniversary plans
 U—rge us to
 B—e busy,
 Y—oung people!

A—great opportunity awaits;
 N—ew members to enlist,
 N—ew societies to organize, and
 I—ncrease in money gifts
 V—ision a victory in
 E—nlistment, striving also for more
 R—oyal Service and World Comrades subscrip-
 tions,
 S—tudy classes in missions and
 A—ll organizations everywhere!
 R—ush forward and do your best!
 Y—oung people, this means you!
 —Alabama Baptist.

The schools have opened again and again it is our privilege to help some ministerial student and his family. Write Mrs. A. J. Aven, Clinton, and Mrs. H. T. McLaurin, Newton, for names and lists of things needed and then send in the boxes as early as possible.

We have three splendid girls in the Training School this year: Misses Lottie McCoy, Gladys Smith, and Edwina Robinson. Thanksgiving and Christmas will soon be here so we want to remember the fruit cakes for the Training School.

The funds for the W. M. U. Specials are coming in slowly. Has your society taken this up? It is important that this be sent in before December 31st of this year.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

COMMUNITY ACTIVITIES

(From White Oak, Smith County.)

White Oak community has recently organized a wide-awake B. Y. P. U. The officers for this union consist of, (1) President, Myrtis Dukes; (2) Vice-President, Augusta Donnell; (3) Secretary, Vera Dukes; (4) Group Captains, (1) Sally Watts, (2) Herbert Wooley, (3) Howard Miley, (4) Una McNair; (5) Chorister, C. J. Rushing; (6) Pianist, Mattie Jean McLeMore; (7) Quiz Leader, C. J. Rushing.

This fine organization is functioning beautifully, and from it we are expecting great things.

At present we have an enrollment of about 55 young people, and we desire your earnest prayers that we might press onward in the great work, as God would have us do.

President, Myrtis Dukes.

Romulus Miley, Chief of Reporter.

Central B. Y. P. U. Organized

Another new union added to the growing list. A few weeks ago Miss Annie Averette came to Central and taught a training course for a week. About ten young people came each afternoon. This with the help of Miss Ilene Henderson resulted in an organized union. The officers elected: President, Lillian Henderson; Vice-President, Will Joe Waits; Secretary, Kathleen McDaniell; Corresponding Secretary, Elizabeth Shanks; Bible Readers Leader, Mrs. R. L. Henderson; Chorister, Jerry Gage; Group Captains, Viola Shanks and John Wynn.

We have had our B. Y. P. U. every night and had good programs. We ask the prayers of all Christians.

—Lillian Henderson,
President.

B. Y. P. U. Organized

On Sunday night, Oct. 2nd, the Vernon Baptist Church of Noxubee County met and organized a B. Y. P. U. The following officers were elected: Mr. Clinton Floore, President; Mr. McRae Richardson, Vice-President; Mr. Roger Simmons, Secretary and Treasurer; Mrs. Roger Simmons, Quiz Leader; Miss Viola Ray, Captain Group 1; Mrs. Bryant Weaver, Captain Group 2.

Twenty-eight members were added. Although very few of the members are familiar with B. Y. P. U. work we intend by the help of God to make it one of the best in the State.

Respectfully submitted.

—Clinton Floore, President.

Ackerman

The Ackerman Junior B. Y. P. U. is planning on making the ensuing quarter a banner quarter with them. We have elected new officers and each one has pledged himself to do the best work possible. On last

Wednesday night, Oct. 5, 1927, we conducted prayer-meeting for our pastor, Rev. H. G. West. We had a full program, the theme of which was "The Spirit of Cooperation". We are going to cooperate with Bro. West and our church in every possible way, and we are sure the blessings and joys will be ours.

—Mrs. Mollie Thompson, Leader.

B. Y. P. U. Work at State Teachers College

The Baptist students at State Teachers College are cooperating in a fine way with the B. Y. P. U. The first Sunday night of the new school year 85 enrolled in the four Unions that were formed. The enrollment for the first Sunday in October had reached 107 and the interest is growing. The members will not be satisfied until they have enlisted in the young people's organization every one of the 180 Baptist students on the campus.

The General B. Y. P. U. Organization was perfected at the first meeting and the following officers were elected: Director, W. L. White, Wesson, Miss.; Associate Director, H. E. Mason, Bucatunna, Miss.; Secretary, Helen Kervin, Columbia, Miss.; Chorister, G. G. Bickerstaff, Tishomingo, Miss.; and Pianist, Helen Smith, Hattiesburg, Miss.

The individual Unions have set the Standard of Excellence as their goal, and we hope to be able to report four standard unions this quarter.

—J. H. Pennebaker,
Student Secretary.

Lauderdale County Associational B. Y. P. U. Organized

On Sunday afternoon, October 2nd, a meeting of the B. Y. P. U.'s of Lauderdale County was called by Mr. James H. Hailey, President of the District Four B. Y. P. U. Convention. This meeting was held with the First Church, Meridian. A good program had been planned and was rendered setting forth the worthwhileness of the Associational B. Y. P. U. After the program the organization was started by the election of a President with the suggestion that at the next and first regular meeting of the Associational B. Y. P. U. Convention the organization would be completed. Mr. James Hailey of 15th Ave. Church, Meridian, was elected President and the first Sunday afternoon in November set for the next meeting. Poplar Springs will be the meeting place. Following is the program followed at the initial meeting:

Song Service—Led by Rev. C. B. Hall.

Devotions—Dr. Norman W. Cox.

The Associational B. Y. P. U.—

Auber J. Wilds.

Solo—Mr. Frank McLeMore.

What the Associational B. Y. P.

U. Could Mean to My Union—Miss Maud Brandon, Russell; Mr. Bob Lee, Good Water; Miss Gladys Culpepper, Causeyville.

Solo—Mrs. Raymond Gartin.

Election of President.

Mt. Vernon Organizes B. Y. P. U.

During my vacation this summer I had the pleasure of attending a revival meeting at Mt. Vernon Church, Webster County, where Bro. Tom Mitchell from the Baptist Bible Institute was conducting the meeting. On Friday evening of the meeting Bro. Mitchell spoke to the young people on the subject, "The Possibilities of Man". It was a great message and as a result they decided to organize a B. Y. P. U. They asked me to meet with them the following Sunday evening. Nineteen came out of the crowd and we organized with these nineteen as charter members, electing the following officers: President, Alf. Peeples; Vice-President, Wister Williams; Secretary, Zubie Hightower; B. R. L., Mattie Tidwell; Treasurer, Judge Wood; Chorister, Alf Peeples; Group Captains, Sammie Tidwell and Necia Wood.

We are looking forward to the time when these young people shall lead the church to a higher plain of service in the Master's name. May God lead them in their work is my earnest desire.

—E. Z. Crick.

Hickory Intermediates Awarded Bible Readers Certificate

We are delighted to give here the names of three Intermediates, members of the Hickory Intermediate B. Y. P. U. who have completed the one year's Bible Readings and are receiving from the B. Y. P. U. Department of the Sunday School Board their certificates: Mary Elizabeth Williamson, Elizabeth Hamrick and Hazel McGee. This ought to inspire other Intermediates to do the same thing. We commend them for this faithfulness to the study of God's word.

The Budget Family.

Any Sunday in November will do if you are just going to give this special program "The Budget Family" to one church, but why not arrange with the nearby churches and present the program every Sunday in November? Our people are not enlisted because they do not know our work. This is an effort on the part of our B. Y. P. U.'s to enlighten our folks. It is a good missionary effort, so let's make it count. Copies of the program have been sent to every B. Y. P. U.

A General B. Y. P. U. Secretary's Record Book can now be had from The Baptist Sunday School Board, Nashville, Tenn. This book will be appreciated by all General B. Y. P. U. Secretaries, as they have up to this time had no book for their use. This book takes care of all the information necessary for the General Secretary to keep. Get one.

Eupora Unions Make Progress

A word from Mrs. J. L. Taylor,

B. Y. P. U. Director at Eupora, tells of the good work the B. Y. P. U.'s are doing there. They have about eighty (80) enrolled in their unions. They are reaching some of the young people in the A. H. S. which is located there; that means that they are touching many churches in the county and in this way are having a larger part in promoting the Lord's work.

MISSISSIPPI WOMAN'S COLLEGE

Last Wednesday night at the prayer meeting hour, at the Immanuel Baptist Church, a special program was rendered. Mrs. Johnson presided with the Primary, Junior and Intermediate departments of the Sunday School taking part. The program was very helpful, causing every person present to have a clearer idea of the mission work in our own state. Dr. Johnson was present and after the program he gave a brief report of the Associations he had attended lately.

At the chapel hour on Oct. 6, Mr. Pennebaker, Baptist Secretary from the State Teachers College, delivered a message to the student body on Responsibility. Enumerating various things that we as college students may be responsible for on our campus.

Another chapel visitor that brought a message worth while was Dr. Frank Leavell, the Baptist Student Secretary.

Woman's College is expecting to send a large number of representatives to the student conference at A. and M. College, Oct. 28.

Mrs. H. O. Allen of Arm, Miss., and Mrs. W. M. Huckabee of Magnolia, Miss., in sending their renewals state that they could not get along without the Baptist Record. We appreciate the interest that they feel in the paper.

SCOOPA

We are building a new brick Baptist Church house. It will cost us fully \$10,000.00 to complete and equip, which we hope to do by January 1st, 1928. We are a lot of poor people, the kind that God loves, because he has made so many. We Jacks are giving \$500.00, and some more.

I have 30 copies of 100 Master Speeches for special occasions, for the use of orators, teachers and students, officers and members of clubs, societies and organizations, and business and professional men. Price \$6.00, which is only \$.06 each for 100 Master Speeches. To anyone sending Scooba Baptist Building Fund \$5.00 or more I will send copy of above described book, with my compliments and good wishes.

Fraternally,

—Guy Jack.

"I have always maintained," declares Charles, "that no two people on earth think alike."

"You'll change your mind," said his fiance, "when you look over our wedding presents."—Life.

1st Corinthians 10:4
THE CHRISTIAN WARFARE
 (Continued)
 (By An Old Minister)

The purpose and object of this warfare is the pulling down of strongholds. The walls of Jericho brought down; Goliath, the giant who defied the armies of the living God, slain by the stripling, David; the great host of the Midianites surprised and routed by Gideon's chosen men; hundred are instances of the instant victories of the people of God in Old Testament times. A striking illustration of the pulling down of "strongholds" was the burning of the books at Ephesus. When the name of Christ was magnified by the Apostle, the people brought their heathen books, valued at fifty thousand pieces of silver, and made a bonfire of them—Bad books constitute a "stronghold" that is threatening the destruction of the very foundations of morality and decency. It is said that many publishers are sending out tons of vile reading matter to be disseminated among the people by drug stores, news stands and other agencies. It is thought that many boys and girls living in good homes purchase these books, filled with moral filth and poison, secrete them in their rooms, and voraciously read them. It is to be feared that, in some instances, the parents discover them and read them themselves.

If all the books, magazines, newspapers, etc., that are not fit to be read were collected into one heap, it would perhaps make a stack of moral filth taller than the highest sky-scraper in the land. If it could be made a bonfire, it would form a blaze that would almost reach the clouds, at which all decent people would rejoice, and the other sort lament. Corrupt and corrupting literature is indeed a "stronghold" of evil, and there is a crying need that it should be "pulled down".

Time would fail to discuss the "strongholds" of the illicit liquor traffic; the low sins of so-called high society; the mad rush of many for gain, who are determined to obtain it if they have to do so at the point of a gun, or by the use of dynamite, etc.

It seems almost needless for our state and Federal Governments to enact more laws against these things. It is said that there is more law and less order now than ever before. The urgent need is for the great army of Christ to vigorously use the spiritual weapons at their command. The fountain must be purified before the stream can be made pure. That can be done only by the application of the blood of Christ to the hearts and lives of the people. It is the vulture, and not the eagle, that feeds on carrion. It is the swine, and not the sheep, that wallow in the mire. The fable is told of a king, who had a beautiful white pet pig. Every day he would have his servants give it a thorough washing, tie a blue ribbon around its neck, and one in the curl of its tail. Then he would take a walk with it over his beautiful grounds.

One day he decided to carry the pig for a walk on the public highway. Some distance for the palace they came to a pond filled with dirty water. As soon as the pig discovered it, it "made for it", and went in "kerchoog", over head and ears, ribbons and all. When it came out, it was a mess, sure enough. The king said to it: "You naughty thing; you a king's pig, and do a thing like that. You must never go into the dirty pond again." He had the servants clean it up and put on new ribbons, and they went walking again the next day. They passed the pond all right, but just beyond were some hogs that had just come out of the pond, covered over with fresh mud. The pig ran in among them and was soon as foul as the others. The king scolded it and warned it not to mix with muddy hogs, but to keep out of bad company. The next day the pig passed the pond and muddy hogs in safety, but just beyond was a tree against which the muddy hogs had been rubbing; to which the pig ran and rubbed, first one side and then the other. And then the king called upon his wise men to tell him how to keep his pig away from the mud. They told him the only way it could be done would be to change its nature. To take the pig's heart out and put in its place the heart of a lamb, because the lamb does not love the mud.

Dr. Scott, an eminent Presbyterian commentator, in his notes on II Peter 2:22 says: "They were the two most disgusting and loathsome emblems which the whole animal race can suggest; and are adduced to illustrate the filthiness of those who . . . return to wickedness because their carnal hearts loved it. But if the power of God should change the swine into a sheep (the emblem of the regenerate), though it might be thrown into the mire, yet it could no longer "wallow" in it with delight, but must be most uncomfortable until cleansed from it. The true Christian is born again; new created to good works; Christ dwells in him by his spirit and makes all things new."

The truth which the writer is trying to impress is, that when, by the truth of the Gospel and the power of the Spirit of God, the people are made partakers of the Divine nature, they will no longer uphold the strongholds of evil with which the world is cursed.

(To be continued)

THE WAY OUT
 (By C. M. Thompson, Corresponding Secretary, State Mission Board of Kentucky)

My eyes so overflowed with tears, and became so dim I could hardly see to read all the way through, and thought, if anyone could read this great sacrificial gift of the crippled child without giving for the Master's cause, surely the Spirit of Christ has never entered their hearts. Now can we receive all, and give nothing?

—Mrs. E. J. Wilbourn.

GRIFFITH MEMORIAL, JACKSON

Just a word of "Thanksgiving" and it is "in season" too. Griffith Memorial of Jackson went over the Sunday School goal of \$100 for State Missions Sunday. It was above previous "high water mark" of \$75 the last two special days. The last time these folks of this church were heard from they were "heade deast and going strong". The Lord has renewed our spirit the last six weeks.

The big thing used in doing this was likely our series of evangelistic studies closing a week ago. Special music was rendered each evening, a testimony from a visiting layman was heard at each service with a general testimonial meeting Friday night, a ten minute poster study of the problems of the personal worker was made and then the pastor gave a short sermon each evening on the subject of "Evangelism". This pastor was uplifted and the church as well.

We are now girding ourselves for the biggest Stewardship Program we have ever attempted and hope to equal or surpass our splendid School of Missions, which brought 200 or more together for study each evening for a week.

This year finds us doubling our Mission offering through the Budget over last year and we have set our faces towards another sixty per cent increase for 1928 and expect to keep this up until we have a Mission Program that will really honor the Lord.

Yours in service,

—D. A. McCall.

STATE TEACHERS COLLEGE

We have two hundred and twenty Baptist students enrolled, of this number one hundred and seventy-five are campus students and forty-five day students. Seventy-five campus students have been enlisted in Sunday School and one hundred and seven in the four young people's unions.

A Y. W. A. with twelve members has just been organized and the girls are showing much interest in this new Baptist organization.

Mr. F. H. Leavell, Secretary of the International Board Commission, Memphis, Tenn., was a visitor on the S. T. C. campus Thursday and Friday, Sept. 29 and 30. He made a very helpful and inspiring talk at chapel and was heard by a good representation of the student body. Mr. Leavell had never visited S. T. C. campus before. However, he was very favorably impressed with the college and the fine spirit that prevails among the students.

Students are showing a keen interest in the forthcoming Baptist Student Conference, which meets at Starkville October 28-30. It is hoped that at least fifteen can go from S. T. C. Woman's College plans to send a delegation of at least thirty.

We thank the W. M. U. ladies for the subscriptions sent us from time to time and hope that they will keep the good work going on all the year.

The following churches have been added to the "Honor Roll": Blue Mountain, Deemer, Eskridge, Starkville, Pleasant Grove Baptist Church, T. L. Harris, Treasurer. Red Banks, Miss., has renewed for another year.

CENTRAL CHURCH OPENS BOOK LOVERS' PARADISE

Science and theology, history and fiction, rest on the same shelves in the new 3,000-volume library the Rev. Ben Cox started yesterday in a side room of Central Baptist Church.

"Read all you want to, buy what you hate to part with," is Dr. Cox's invitation. For the library is also a second-hand book store, in an informal, browsing sort of way. And filled with treasures undiscovered.

A ton and a half of books, some shiny, some shabby, all unsorted and waiting for the book-lover's hands, were dumped at the church a few days ago.

Dr. Cox emerged from his office, adjusted his glasses, and the fun began. Yesterday he opened the library to the public as well as to church members.

The Baptist pastor, while at the Bible conference recently in Winona Lake, Ind., bought out the second-hand book stand of the Presbyterian Book Co. To these he added the few hundred books which the church already had.

Choice old works long out of print are said to be mixed with the new books, the little books and big books.

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THE FILLMORE MUSIC HOUSE, 528 Elm St., Cincinnati, O., Dept. J, publishers of "The Beautiful Garden of Prayer," the most popular sacred solo of the day, are announcing seven other new, high-class gospel solos that they believe to be what solo singers will prize. A special cut price on the songs will be given for the purpose of introducing them. Send postcard now for a full description of them. Time limited.

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Work

"My Father worketh hitherto (up to now) and I work."

Shall we teach our children differently about work? Shall we say, "If you don't learn how to do this and that and the other, you'll always have to work hard for a living"? Or, shall we say, "You should learn how to do this and that and the other, that you may enjoy the great privilege of working for a living and of helping others? The following from the Child Welfare Magazine indicates that our attitude has been wrong:

You have heard it said that it is wicked to cause a child to think in terms of the work he is to do in the world. I would have you believe that it is greatly to be desired that your child should build his educational program around what President Eliot called the life-career motive. Nothing is more real to the child than the work his father does except the love that father bears him. And the love and the work are curiously intermingled, for the father works so that he may more richly manifest his love. All around him the child sees people at work, most of them happy in the doing of it. He sees beautiful pictures in his favorite books, and he learns that a man worked that he might have the picture. He sees a church which he learns to know as surpassingly lovely and he finds, or possibly sees that men worked to build it. Everything of worth, he comes to believe, is the result of the work of someone who gave of his best that it might reflect the finest craftsmanship of which he was capable. And then in our conscious education of children, we blindly attempt to make our work lowly and unworthy. Work in itself can never be base; it is only the worker who is unworthy. Through his work man expresses himself, he creates, he builds, he makes the crooked places straight, the unclean places clean. I would have you elevate work to its rightful place in the hearts and minds of this generation. School and college are places in which to "get by". Courses are chosen not because they challenge, but because they are "snaps." Work is counted as something degrading. We have developed a "white-collar" class who would rather sell bonds than build the railroads and bridges these bonds make possible; who would rather sell lace than grow the flax from which the lace is made. I would have you believe that not only is it desirable, but necessary that our boys and girls shall think more and more of the work men do.

This Is the Prayer I Would Have
You Pray

Oh, thou Jesus, who art the friend
of those who toil and who thyself

first worked as a builder of homes before thou builded men, hear the prayer of the fathers and mothers who would teach their children to work.

Give us, we beseech thee, a new understanding of the blessedness of work. Teach us to desire for our children that they be caught up in the thrill of life devoted to the doing of those tasks which challenge us on every hand.

Give us a vision of the reality of the reward of work well done, whether it be in the full glare of high position or in the dim shadow of obscure service.

Endow us with an appreciation of the necessity for providing that boys and girls shall be taught to work gladly and effectively, and give to us insight that in so providing we shall ever keep our vision keen and clear as to our high purpose.

Cause us, oh God, never to lose our sense of the richness of personality in our children. Aid us in our desire to serve them as wise counselors and sympathetic guides as they search for a work to which they may give a life-time of devotion. Protect them and us from anything which would take from them the gift of choice, and in thy wisdom, endow them with a realization of the sacredness of that gift.

Grant to us satisfaction in the work we do. May our children never be ashamed of that which their fathers and mothers have done carelessly, or inadequately, or without heart. Help us to meet the tasks of each day with our faces toward Thee in the certainty that Thou hast ordained these tasks to be done by us. Grant to some of us the exquisite joy which comes to that father whose son chooses to do that which his father has done before; to that mother whose daughter sees life's highest calling exemplified in her mother.

Bless thou the teachers of our children, O Lord. May they be possessed of penetrating discernment, boundless sympathy, insatiable thirst for the complete development of youth. May they be rich in experience, open-minded in training, clear-eyed in their purpose. May they embody in their personality high ideals of work, lofty standards of achievement, keen dissatisfaction with the acceptance of anything less than the best of which one is capable. May we accept them gladly as co-workers with ourselves and Thee as nurturers of our children.

Finally, may we truly see that in all we do Thou art working in and through us. Cause us to realize that nothing we build is built except through Thee. When we consider Thy moon and Thy stars, may we realize anew that they are the work of Thy hands, that the work of our

hands may be the work of Thy hands. Thus may we see the blessedness of our work and dedicate ourselves and our children to the task of doing it so well that it may be pleasing in Thy sight.

In the name of the lowly carpenter we ask it. Amen.

THOMASTOWN MEETING

On Sunday, Sept. 18th, we (Johnson-Hall Party) began a meeting at Thomastown in Leake County which proved to be one of the most successful meetings we have had this year. From the very start there was the spirit of revival and a revival was the outcome.

The services were held in the school auditorium at night and in the Methodist Church building in the mornings. Thomastown and Wake Forest Churches cooperated in this meeting. The Thomastown Church is some three miles from the little town and the Wake Forest Church has been worshipping in the school for some time. Pastor Lucas of the Wake Forest Church was with us most of the time and Pastor McMillian was with us a part of the time. Both men are being used mightily of the Master in His kingdom work.

Good singing both by the choir and congregation marked the meeting from beginning to end. We had the best Junior choir that this writer has found in ten states. Those Boosters sure could and would sing and were a great asset to the meeting. The gospel in song certainly has its place in the winning of the lost to the Christ.

The first week of the meeting closed with fifteen additions, two by letter and thirteen by baptism. During the second week we had nineteen additions, two by letter, one by restoration and sixteen by baptism. Nine of these came on the Thursday night, the closing service of the meeting. This service is one long to be remembered in Thomastown. Had some real, old fashioned shouting and praising God.

The baptismal service was had at the river's edge on Thursday afternoon and Brother Lucas baptized twenty-three of the candidates. Six came for baptism on the closing night, so the waters were troubled again on Friday morning. Twenty-nine for baptism and five by letter, etc., made a total of thirty-four additions during the meeting.

We were wonderfully entertained the first week of the meeting in the home of Brother S. L. Stanton, whose fine Christian life and leadership is a wonderful asset to Thomastown. We found him to be one of God's best men, always ready to do his bit for the glory of the Master. The second week we were entertained in the splendid home of Brother and Sister Williams. They, too, are the kind of Baptists that believe in doing great things for the Master. Certainly such people are in the class that Jesus called "The Salt of the Earth".

On Thursday night the two churches met in a joint business meeting with near a hundred of the membership present to consider the matter of the consolidation of the

two churches. Brother Johnson served as moderator. After a brief talk or two the matter was taken up and the two churches voted to unite their efforts and build a new church building in Thomastown and be known as one church by the name of "Thomastown Baptist Church". Both the pastors are to serve one Sunday each until the close of the present year. They are more fortunate than many churches, for they have two pastors. A Sunday School and B. Y. P. U. are to be organized soon and we expect to hear great things from Thomastown.

An offering of near two hundred dollars was made to State Missions. They expect to put the Record in the budget. To God be the glory for this great meeting. We are now in a campaign at Wesson.

—D. Curtis Hall.

DIPHTHERIA

F. J. Underwood, M.D.

Diphtheria begins to increase about this time of the year and continues to rise steadily through the month of December.

As we all know, diphtheria is a definitely preventable disease. There is no excuse for either cases of, or deaths from, diphtheria if we provide for our children the preventive treatment — Toxin-antitoxin — and then six months later check up with the Schick Test to make sure that immunity has been produced.

Although some people of all ages are susceptible to diphtheria, by far the most susceptible ages are from six months through seven years. The majority of cases and by far the greatest number of deaths occur among children of these ages. It follows that these are the children who are most urgently in need of protection.

Toxin-antitoxin gives permanent protection against diphtheria, probably for life, but it does not give immediate protection. Eight weeks and sometimes a longer period are required, after the treatment is given, before protection is assured. Since the diphtheria season is just commencing it is therefore of the utmost importance that Toxin-antitoxin is given immediately.

Some people are not made immune by the single series of Toxin-antitoxin treatment. Whether or not protection has been conferred can be determined by having a Schick Test six months after Toxin-antitoxin has been given. If the Schick Test is negative, the child is protected. If the Test is positive, he needs more Toxin-antitoxin.

We, therefore, urge: 1. Have Toxin-antitoxin immediately for your children, especially those between six months and eight years of age.

2. If your children have already had Toxin-antitoxin six or more months ago have a Schick Test to make sure that protection has been developed.

See your physician about Toxin-antitoxin and the Schick Test.

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Sunday School Department

THE SUNDAY SCHOOL LESSON

Oct. 15, 1927

R. A. Venable

Elijah in Naboth's Vineyard 1 Kings 21:5-10, 16-20

Ahab was a bad man with some intermittent excellencies of head and heart, which must be placed to his credit. Ahab was a weak man with elements of strength, which came to expression now and then in the course of his checkered career. Ahab had no appreciation of moral values; he was the victim of the shifting circumstances of the times in which he lived, with no moral stamina nor religious convictions to steady him through the most stormy period of Israel's history. Our lesson brings him before us as a party to the most diabolical, cruel and inhuman crime recorded upon the pages of sacred history. This bloody tragedy can easily be cast into dramatic form, as the several actors appear upon the stage and perform their part in unfolding the hellish plot to its final end. We have:

1. The illicit, inordinate and unbridled desire of Ahab to possess himself of Naboth's vineyard at any cost; if not by fair means, then by foul, he would possess himself of the coveted object.
2. The fathomless depravity of Jezebel stirred to action by relentless hate and all who foiled her wicked ambitions or thwarted her idolatrous ambitions.
3. The damning corruption of the elders, who hushed the qualms of conscience at the bidding of the heartless queen whose will they dared not oppose.
4. The perjured witnesses, sons of Belial, who were the ready tools to be used in the service of intrigue, rapine, perfidy and murder.
5. And, lastly, there was Naboth, loyal to the religion of his fathers and faithful in the observance of the laws of Israel's God, whose vineyard was the coveted prize of the wicked king, and whose loyalty brought him to a martyr's death.

Ahab's capital was at Samaria, but he had a summer residence, a palace at Jezreel lying north of Samaria, some twenty miles away, beautiful for location and handsome and luxuriant in structure, upon which he lavished his wealth. Adjacent to this royal summer home was a vineyard owned by Naboth, the Jezreelite. This plot of ground, Ahab coveted, not as a necessity to the comfort of his royal palace, but to round out the beauty of the surrounding park. It would enhance the splendor of the surrounding scene and add to the imposing appearance of the royal residence. It would satisfy the greed of the proud monarch and increase his fame among his own people and the surrounding nations. His desire came to expression in an honest endeavor to gain possession of the coveted

prize. He offered to give Naboth another vineyard, or exchange its value in money. There is no evidence that Ahab was insincere in this transaction. It was not his purpose to defraud Naboth in any way. Naboth promptly declined the king's offer. He was entirely within his own rights in refusal of the king's offer. The vineyard was a heritage from his father; about this patrimony there clustered much of ancestral history, sacred associations and noble sentiment. These he would not, he could not, barter away. Besides, Naboth was a true Israelite, living in all good conscience according to the commandments and ordinances of Jehovah, the God of Israel. The floodtide of idolatry which filled the land had not swept him from his loyal adhesion to the religion of his father. The will of Jehovah held the supremacy over his life. The will and desire of the king were counted naught, when they contravened the commandment of God. The law of God forbade the alienation of his patrimony (See Lev. 25; Num. 36), and to his law, he was faithful. He replied, "The Lord forbid it me, that I should give the inheritance of my father unto thee". This reply filled the heart of Ahab with disappointment and anger. That one of his subjects should obey the commandment of God, rather than that of the king was an insult to the haughty spirit of the king; it challenged his authority and thwarted his proud purpose; it sent him to his palace at Samaria, heavy and displeased. He casts himself upon his ivory couch and turned his face to the wall, petulant weakling that he was, he would eat nothing. Here he retires from the scene and Jezebel, his Phoenician queen, occupies the stage to play her part in the terrible tragedy which moves with frightful swiftness to the end. This moral monster commands our attention, enlists our interest and kindles a flame of moral indignation. Her strength of character, her cruel hate, her hellish purpose, her foul and dastardly intrigue, all combined in compassing the death of Naboth, register her name as among the most cruel, the most inhuman, and blackest monster that has ever strided the stage of human history.

1st—"But Jezebel, his wife, came to him, and said unto him, Why is thy spirit so sad, that thou eatest no bread? And he said unto her, Because I spake unto Naboth, the Jezreelite and said unto him, Give me thy vineyard for money; or else, if it please thee, I will give thee another vineyard for it. And he answered, I will not give thee my vineyard. And Jezebel, his wife, said unto him, Dost thou now govern the kingdom of Israel? Arise and eat bread, and let thy heart be merry. I will give thee the vineyard of Naboth, the Jezreelite." (Verses 5-7.)

1. The scorn of this wicked woman, of her puppet husband, who was utterly dismantled by the refusal of Naboth to accept his overtures is an expression of the strength of her character and of her inflexible purpose to destroy anyone who dared to oppose the whims and authority of her pusillanimous and truculent husband. She chided him for his failure to exercise his kingly prerogatives in spite of all authority, whether human or divine. To have his wishes rebuffed and his authority despised called for prompt and vigorous action. The puerility of his conduct was shamefully unbecoming of so great a monarch.

2. She consoled him with the assurance that she would put him in possession of the vineyard which he had sought to obtain by fair means, and failed. This coveted prize, the king should have. What he could not obtain at the cost of money, he should possess at the cost of blood, and Naboth should furnish the blood. Little did she realize that the stream of blood, finding its source in the murder of Naboth, would be enlarged by the incoming tide of her own blood, and that of her husband before the tragedy devised by her, should reach its close and pass into history. She did not hold the mastery over all the forces involved in the consummation of her diabolical purpose. None ever do, none ever can.

2nd—"So she wrote letters in Ahab's name and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city and that dwelt with Naboth. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high among the people. And set two men, base fellows, before him, and let them bear witness against him, saying, Thou didst curse God and the king. And then carry him out and stone him to death." (Verses 8-9.)

1. The dastardly plot against Naboth was well devised and no doubt was known to Ahab. The use of his name and seal authenticating the queen's letters, by implication involve Ahab as party to this awful crime. He could easily be led into this appalling enormity which, left to himself, he would never have planned, but, owing to his weakness of character and the overpowering strength and influence of Jezebel, he had no power to resist, he fell an easy victim to her machination and became a party to the bloody murder of Naboth. He had only to abide result; the queen would do the rest.

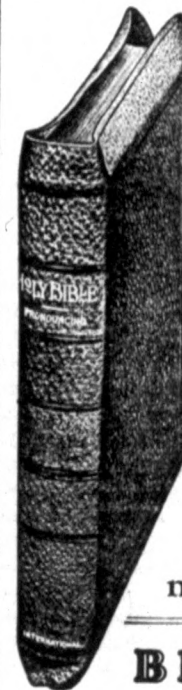
2. Her plan was well matured and in every way adapted to the disturbed conditions of the times. The people were wrought up to a high level of excitement and apprehension lest some calamity would overtake them. The ministry of Elijah had greatly stirred the public mind, and brought the people to realize that Jehovah's wrath had been awakened against Israel, and might burst forth into fury at any moment. These forebodings of evil made them responsive to any movement calculated to avert the wrath of God. The psychological moment

had arrived and the queen seized it to carry out her murderous purpose.

3. Her letters to the authorities of Jezreel, calling for a public fast, were explicit, authoritative and appealing. The murderous intent of her motive was concealed beneath the mask of religious devotion. She outlined the method of procedure, the agencies to be employed, and the charge to be alleged against Naboth, whose life she sought to bring to an end. On that fatal day, Naboth was brought before the as-

(Continued on page 16)

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By R. L. Breland

Deemer Meeting

For eight days, or nights rather, I was with Pastor A. B. Culpepper and his good folks at Deemer in Neshoba County in a revival meeting. It is another of those churches where I was once the pastor. As it is a saw-mill town we had services at night only except Sunday. There was an addition to the church at the first service and there was but one service thereafter in which there was no additions. There were eight at the very last service. It was a good meeting and left the church much stronger in many ways.

Bro. Lightsey was with us for two days and succeeded in putting the Baptist Record into the majority of the homes of the church. He never fails when he has the proper co-operation, and it is surely a great work. May the Lord give him many years yet to do this kind of work, though he is fast approaching the 70th mile post.

I found the mill had changed hands since I was there before. The owners from the superintendent down encouraged the meeting and attended when possible. Many of the officers are members of the church. It is a rule with them that no person who drinks at all shall stay on the job at that mill. They also frown on other forms of immorality. That sounds good for a mill ownership, and is a little strange in these parts. Conditions were found to be very much better than when I was there as pastor, both morally and spiritually.

Pastor Culpepper is doing a good work at Deemer and I am sure that the new material added in this meeting will be quite a help. There were 25 additions to the little church. Only a few are there now who were there when I was there. Among these are Bro. and Sister R. E. Hardin, Bro. and Sister Doc. Ritchie, Dr. and Mrs. W. R. Hand, Mr. and Mrs. R. L. Shackelford, Mrs. Agent and children, Mrs. J. T. Byars, Mr. and Mrs. H. E. Cross and a few others, the others were new folks.

I had a pleasant time with the pastor, his good wife and the dear folks at Deemer.

Oktibbeha Association

I had the pleasure of spending two days at the Oktibbeha Association while back in Neshoba. It was like old times to mingle with those good folks of former days. In this association I began the ministerial work and was its clerk for a number of years. Many of those who were in attendance upon the meetings of that body in the days of old greeted me still, but alas! many more of them have crossed the mystic river and gone out into eternity. Sad-sweet memories filled my mind as I sat and listened to the deliberations

of the body and looked into the familiar faces once young and now furrowed with wrinkles and thought of those that were absent.

Eld. E. A. Breland preached the Introductory sermon from Matt. 16:18-19. Officers were re-elected: E. A. Breland, Moderator, and W. H. Wilkerson, Clerk and Treasurer. Practically all of the 24 churches composing the body were represented. Fair reports came up from them. \$560.00 were sent up by the churches. Many send their mission funds to the local association. This association co-operates with the General Association.

Local preachers present were J. E. Breland, E. A. Breland, P. A. Davis, J. M. McCraw, A. B. Culpepper, S. D. Chesney, A. N. Thomas, J. M. Herrington,—the meeting met with Herbert Baptist Church, in the eastern part of Neshoba County of which Eld. J. M. Herrington is pastor. He is a distant descendant of Rev. J. A. Herrington, "Uncle Jackie", one of the pioneer Baptist preachers of this part of the state. The little church cared for the meeting in a fine way.

Among the visitors were noted Dr. J. R. Carter, Elders L. M. Phillips, Eugene Stephens, B. S. Vaughn, W. L. Collins, J. S. Laird, R. D. Stokes, S. E. McAdory, E. W. Breland, R. L. Breland, W. D. Blanks, R. L. White, A. A. Winstead.

The body will meet with Ocobla Church, six miles east of Philadelphia, in its 1928 session. I could not be present on Sunday, but Dr. J. R. Carter and J. E. Breland were billed to preach. May the Lord add His blessings to the work done.

Notes and Comments

I had a highly appreciated letter from Brother Guy Jack, of Scooba, a few days ago. Among his kind words spoken he said of himself, "I will in a few days be in my 75th year as I follow on my journey home". May the Lord sustain him as he journeys toward the sunset of life.

Rev. O. P. Breland is teaching this session the Crawford school and is also preaching half-time each to Maben and Artesia, and then some evening appointments besides. He is busy.

Rev. J. A. Huffstatler has resigned at Kossuth and its field after six years of successful work there. He is highly recommended as pastor and preacher and it is hoped that some church or group of churches in need of a good pastor will confer with him.

Another kind letter that was appreciated came recently from Mr. P. Kips Harrison, now located at Picayune, Miss., where he is doing special work for the U. S. Department of Agriculture. He is a boy that I knew back in Neshoba County who is making his mark in the world. He said, "I do enjoy your articles in the Baptist Record, especially those relating to Neshoba County and its good people."

Reports come that Rev. Cecil H. Ellard and Miss Vera Lee were married recently at Pittsboro, Miss. Bro. Ellard is a pastor-teacher and moderator of the Calhoun County Baptist Association and Miss Lee is the foster daughter of Bro. and Sister A. A. Bruner of Pittsboro. She is a graduate of Blue Mountain Female College and has taken special training in the W. M. U. Training School at Fort Worth, Texas. Blessings upon them.

Some years ago at my suggestion quite a number of people over the state read the Bible through in one year. Now, beginning on November 1st, 1927, I will start again to read the whole Bible through in succession by the 31st day of October, 1928,—or in one year. I would like to hear from a large number of people who will join me in this. Drop me a card, Coffeeville, Miss. Begin anywhere you wish just so you finish the whole book in the given time. Three chapters on each week day and five on Sunday will do the work on time.

LEFLORE COUNTY

The all-day mission study of the Leflore County Baptist Association, which began at 10 o'clock this morning in the young people's department of the First Baptist Church here, came to a successful conclusion late this afternoon, after a full day spent in mission study.

This study was for ladies only, and Mrs. W. W. Bettis, of Sidon, is superintendent of the organization. Dr. Frank Roth, formerly of New York, but now pastor of the Cleveland, Miss., Baptist Church, was the teacher of this all-day session. He used as his text-book "Christian Study," by E. K. Cox, of Jackson, Tenn.

Delegates were present from the First and Second Baptist Churches of Greenwood, from Schlater, Sidon, Morgan City, Itta Bena, and other churches of the county.

The one-day institute opened with the song "Jesus Shall Reign." This was followed by the invocation by Rev. Madison Flowers, of Schlater. Then Dr. Edw. J. Caswell, pastor of the First Greenwood Church, presented the teacher of the study to his hearers, and extended a cordial welcome to the visitor.

The speaker plunged into his subject at once and never let up until 12 o'clock, when lunch was served in the church. After lunch the session reassembled and study went forward again. The course was completed late this afternoon.

All of Dr. Roth's hearers expressed themselves as having received great benefit from his presentation of the study. Visitors from out of the city, as well as local people, were delighted with the hospitality of the church, and the day was labeled a success by all.—Greenwood Enterprise.

CAN YOU MATCH IT?

We got this one from Prof. R. H. Lambright, of Carson-Newman College. He does not claim, however,

that it is original.

A man stopped at a negro cabin to ask directions. A dog came out and made a big display of wrath at his intrusion. "Stop dat, Moreover! Gwan 'way frum head!" scolded his mistress.

"Did you call him Moreover?" asked the traveler. "That's an unusual name for a dog. Where did you happen to get it?"

"Oh, I got it out of the Bible. Dat's a Bible name fur a dog."

"Bible name? I never heard of a dog's name being found in the Bible."

"You didn't! Why don't you know dat when Lazarus wuz sick, Moreover, de dog, come an' licked his sores?"—Baptist and Reflector.

FOR SALE

In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

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COLLEGE COLUMN

BLUE MOUNTAIN COLLEGE

One Hundred Goal for Prayer Meeting at B. M. C.

The goal on Blue Mountain College campus now is one hundred in attendance at the noon-day prayer meetings. The goal was almost reached last Sunday with an attendance of ninety-eight. The attendance is already above the record made last year and the interest is growing daily. We hope to reach the one hundred mark real soon.

Y. W. A. Organized

The Y. W. A. was organized at B. M. C. Wednesday night under the supervision of the new Y. W. A. Director, Miss Louise King. An interesting and instructive program was rendered in which the aim and ideals of the Y. W. A. organization were presented in a very unique manner.

B. Y. P. U. Officers

Much interest and enthusiasm was manifested Sunday night as the six newly elected B. Y. P. U. Presidents and the Epworth League President took charge of their unions.

The general officers of the B. Y. P. U. are as follows:

General Director—Miss Fannie Lynn Gamblin.

Associate Director—Miss Helen Thorton.

General Secretary—Miss Annie Belle Pace.

Chorister—Miss Lana Scott Price.
Pianist—Miss Coia Mae Townsend.

Presidents—Misses Edna Wolfe, Katherine Williamson, Velma Johnson, Tyndie Ballard, Eva Sue Bennett, "Beck" Lester, and Ruby Talbot.

S. S. Organization Completed

The organization of the seven S. S. classes on the campus was completed Sunday and the officers are now busy with their new duties.

Students Look Forward

The students of B. M. C. are happy to know that Miss Mary D. Yarborough's mother is recovering nicely now and that Miss Yarborough hopes to be able to come to B. M. C. in the near future. They are anxiously looking forward to her coming.

Ruby Talbot,
S. S. U. Secretary.

STATE TEACHERS COLLEGE

Much planning and excitement was heard and felt Sept. 22nd, among the Baptists of S. T. C., for that night the Baptist churches of Hattiesburg gave a reception in our honor. They not only invited us to the Masonic Temple, but took us there in their cars. There both guests and their hosts wore favors with their names thereon for ease in getting acquainted. We were received by the five Baptist ministers of the city, and by Mr. Pennebaker, our Student Secretary, formally, and

by a host of Hattiesburg Baptists, informally. They served delicious refreshments and gave us a beautiful vocal and instrumental musical program. The best of Hattiesburg and Woman's College talent gave us their best. The pastors expressed the general good will felt by all, during and at the close of the reception.

S. T. C. has four B. Y. P. U.'s this year—two more than we had last year. All are organized and at work to make this year's B. Y. P. U.'s A-1.

The officers of the General Organization of the B. Y. P. U. are:

Director—W. L. White.

Secretary—Helen Kervin.

Pianist—Helen Smith.

Chorister—Guy Bickerstaff.

Reporter—Gwendolen Ellis.

Student Secretary—J. H. Pennebaker.

Sept. 29th, the Baptist ministers of Hattiesburg, Mr. Frank Leavell, and Mrs. J. H. Pennebaker met the Baptist students Thursday night to encourage affiliation with the churches by letter and membership in other Baptist organizations.

—Gwendolen Ellis,
Reporter B. S. Activities
(Station "A", Hattiesburg, Miss.)

AT THE A. & M.

The Starkville Baptist Church and the Baptist Student Union of A. & M. College are facing a serious problem. The Berean Sunday School class, which consists of college students alone, has outgrown the class room provided for it by the church. There were 120 present on the Sunday during Freshman Week; very few of the upper-classmen had come in. On the first Sunday after the official opening of the college there were 260 present. After Sunday School was over, the class assembled in front of the church to have a picture made for the "Reveille".

The class has grown from a small membership of eighteen, a few years ago, to its present size. The growth, though fast, has been steady. No high pressure has been applied to get the boys to attend the service. There are more Baptists than members of any other denomination at A. & M. The number is about five hundred.

When the church building was remodeled and enlarged a few years ago, the building committee thought they were providing a class room large enough to always take care of the college boys. Now the Bereans are using the church auditorium, and are about to crowd out the rest of the Starkville Sunday School.

"How big will it be?" is the question asked. "Where shall we put them if the class gets any larger?" is the problem confronting the Baptist Student Union and the church. A tabernacle near the church seems to be the only solution. We are glad to have this kind of problem.

BLUE MOUNTAIN COLLEGE

Opening Program for Sunday School

As the College department of the Blue Mountain Sunday School has its own opening exercises, it has adopted the plan of having one of the several classes conduct these exercises each Sunday morning. Last Sunday the Senior class set a good example for the other classes by leading out with a good program.

B. Y. P. U. Installation Service

The General Assembly program in B. Y. P. U. last Sunday night consisted of an Installation Prayer Service led by Reverend J. H. Ware. All the officers, dressed in white, stood in a semi-circle on the stage during the service, which was quite impressive.

Reverend J. H. Ware Preaches

Rev. J. H. Ware, a missionary from China, who is home on his first furlough, delivered a most inspiring and worthwhile message, both Sunday morning and Sunday night at the Lowrey Memorial Baptist Church, on the present conditions in China.

Goal Reached in Prayer Meeting

The goal of one hundred, set for the noon-day Prayer Meeting, has been reached and surpassed more than once within the last week, the attendance having gone as high as one hundred two. Due to the lack of room in the Student Room and to the fact that we had as our special guest, Mrs. J. H. Ware, the students met in the College Hall Sunday for prayer meeting. Mrs. Ware gave a very interesting talk on her experiences in China and displayed her curios, which were greatly enjoyed.

Y. W. A. Organization Complete

The nine Y. W. A. Circles have completed their organization and are now ready for some real good work. The enrollment is growing. The enrollment at the initial meeting was one hundred fifteen and at the first meeting in the individual Circles it was considerably above that number.

—Ruby Talbot,
B. S. U. Secretary.

MORE ABOUT PREACHERS

Was very much interested in the writing of Bro. Muse in Sept. 22 issue of the Baptist Record, on "What Will the End Be?" and it brings to my memory a little writing which I saw several years ago in regard to the preacher; it was entitled, "Pity the Preacher" and ran something like this:

If he is grey-headed, he is too old; If he is a young man, he hasn't had experience; If he has ten children, he has too many; If he has none, he is not setting a good example; If he speaks from notes, he is a bore; If he speaks extemporaneously, he is not deep enough; If his wife sings in the choir, she is presuming; if she doesn't, she is not interested in her husband's work. If he stays at home to study, he is

IN MEMORIAM

Obituary

Our heavenly Father in His infinite love and wisdom has seen fit to call to her heavenly home Sister Bettie Humphries. She was born September 20, 1864; married to D. L. Humphries Jan. 10th, 1884. To this union was born thirteen children; seven are living. Departed this life December 2, 1926. Gave her heart to the Lord and joined the Baptist Church in 1881. In her going she leaves husband and children, with a host of friends to mourn her loss. Fellowship Church lost a member who was faithful in the Master's work and consecrated to His service and one whose devotion to His cause yielded her a joy that radiated to those with whom she came in contact and inspired others to nobler service. We extend our deepest sympathy to sorrowing loved ones.

By her pastor,

—E. T. Putnam.

Obituary

Mrs. Mildred Johnson Linton was born Nov. 9th, 1922, in Houston County, Texas. She was converted at the age of seven years and joined the Baptist Church at Rusk, Texas. The deceased attended college at Louisiana Baptist College, Pineville, La., two years, and later graduated from Hillman College, Clinton, Miss. She taught school three years.

She was married to B. F. Linton, Port Arthur, Texas, June 5, 1926. She and her husband met their deaths by drowning in Village Creek, near Beaumont, Texas, on Sept. 8th, 1927. She was an active member of the First Baptist Church, Port Arthur, the teacher of a Sunday School class. She leaves some brothers and sisters and her father and mother, Rev. and Mrs. C. T. Johnson of Jackson, Miss.

not a good mixer; If he is seen on the streets during the week, he ought to be at home getting up a good sermon; If he visits among the rich, he is an aristocrat; If he visits among the poor, he is playing the grand stand. Anything that he does, someone could have told him to do better.

I pass this on with the question, "Does this not come pretty close to fitting the present-day criticism of the ministry?"

May God help us to turn, and begin looking for, and talking about the good things that our brethren are doing, instead of continuously criticising them, and trying to broadcast their mistakes and shortcomings. If there is a preacher upon the earth that does not make mistakes, it is simply because he is doing absolutely nothing, then he is making one great mistake, that of not trying to do.

—Rev. N. D. Story.

RANKIN COUNTY ASSOCIATION

The Rankin County Baptist Association met with the Rock Bluff

Church in the southeastern section of the county Sept. 28 and 29, and was called to order by the Moderator, Rev. S. T. Courtney. The election of officers resulted in the election of Rev. B. A. McCullough, Moderator, and Rev. W. H. Boone, Clerk and Treasurer. The thirty-odd churches composing the association were all represented. Indeed, it was a representative body of God's chosen men and women.

The reports from the churches showed a good degree of activity. J. E. Byrd for the Convention Board was present and spoke in behalf of the Cooperative Program. Rev. B. E. Massey spoke for the Orphanage. Rev. R. L. Wallace, of Morton, and Rev. A. S. Johnson, of Mt. Olive, were present and spoke on the various reports. All in all, the association measured up to the high water mark in many ways. It will meet with Galilee Church in 1928.

—W. H. Boone.

THE STORY OF O. M. JOHNSON

By EDGAR GODBOLD
President Howard Payne College
(In Baptist Standard)

At a recent meeting of the Alto Frio Encampment some one in a public address mentioned Dr. O. M. Johnson, now of Leland Stanford University, and told something of his difficulties as a student in college. I remarked to the editor of the Standard that I had some knowledge of this man and that his life would make a remarkable story. Dr. Routh requested me to write something for publication, therefore this short article.

Oliver Martin Johnson discovered America in northern Louisiana some forty miles from any railroad. There were several children in the family and Ollie was the oldest and therefore had to bear the brunt of hard labor in an effort to care for the others. When he was about 18 years of age a young preacher, who was at that time a student in Mississippi College, was in that section of Louisiana doing missionary work and by chance passed along the road and stopped to spend the night in Ollie's home. In the conversation during the evening the young preacher spoke of Mississippi College, where he was a student, and told something of the college life, of the boys who were there, of what they were doing, something also of what his own hopes and aspirations were, and Ollie soon had in his soul a desire to do something himself. He had never heard of such a place and he was anxious to see the institution this preacher had pictured to him.

It wasn't many days until he told his father that he wanted to go to college. His father said it took money to go to college, and that his family was minus this commodity. Ollie replied that it did not take money for him, because he would find some way to make it through. Accordingly, he left his home to go to the railroad. After a slow and tedious journey he reached Bastrop, La., and not knowing how else to appease his

hunger, he went to a bread shop where he saw bread on a sign and asked the proprietor for some bread. He had just a few dollars in his pocket. When the proprietor inquired how much he wanted he said he thought a dollar's worth would be all he needed. The proprietor, honest man that he was, explained to the young fellow how much bread a dollar's worth would be. Then Ollie asked for enough bread for his supper. The trade was made and Ollie enjoyed his good supper on bread alone.

He had enough money after buying his supper in Bastrop to get him to Clinton, Miss., where Mississippi College is located. It was a hard journey for him. He ate only one meal a day on the trip, he saved every cent he possibly could, but he got there. He looked up the president of the institution of whom he had heard this young preacher speak, Dr. W. S. Webb, and applied for admission to the college. Dr. Webb asked him if he had any money. He said, "No," but that he could make some money if they would give him some work to do, and he told his story to President Webb and President Webb immediately arranged for him to help about his own house with the chores, to milk his cows and tend to his horse. Young Johnson found an old outhouse in which he could room. There was no bed, no chair, and no table. He slept on the floor, sat on a box, and he put a lamp, which had been given him by the president of the college, on another box and did his studying in this room for the entire first year.

If I remember correctly, all that he spent on this room during that entire first year was \$3. He worked for his college fees. He did his own cooking, he had no housekeeping to do, and spent the remainder of his time in studying.

Perhaps there has never been a college student who has suffered such hardships and who has made such heroic sacrifices to get an education as did Oliver Martin Johnson. He started in with a determination to finish his course and nothing could turn him from it. When he came into chapel the first morning his unusual appearance provoked a snicker on the part of the light heads in the student body. Dr. Webb was extremely sympathetic toward the young fellow and publicly reprimanded the students, and said to them that "you can laugh now, but his time to laugh will come pretty soon." True to his prediction it did. Young Johnson went on from year to year in his college work. He taught during the summers short summer schools. Every student and teacher was his friend and he had no trouble getting schools during vacation, because he had proved his worth and every one with whom he was associated knew that he could be depended upon for good service.

During his college course, in his junior year, he was elected anniversary, the highest honor that could be conferred on the student by the student body. When he received

his diploma at the end of four years it was marked "first honor." He has been heard to say time and again that he owes all the inspiration that he has had during his life to the college he attended and to the students and teachers who have helped him so nobly and loyally.

During the first three years of his school life, Ollie had taken great pains to work out in detail every lesson assigned him by his teachers. He was always prepared. He grew up on a farm where he inherited a strong, sturdy physical constitution and a ready mind. He was not bothered with sickness. He worked hard at his studies every moment that he could find to put on them and he led all of his classes during these years. He had every consideration for his teachers and took great pains to pass every assignment.

In the fall of 1889, at the beginning of his senior year, a young man of Kentucky was elected professor of Latin and Greek in Mississippi College. This young man later became Dr. Samuel C. Mitchell, who is now one of the leading members of the faculty of the University of Richmond. Ollie needed Dr. Mitchell to bring out all that was in him. He and Dr. Mitchell became chums and their fellowship caused this young student to catch a true vision of the possibilities of a scholar and through the encouragement of Dr. Mitchell Ollie determined to go on to a university and prepare himself for the line of teaching.

At the close of his college course, even on the day of his graduation, Ollie was elected to the principalship of the preparatory department of Mississippi College. He did such splendid work in this position that at the close of the first year he was elected to full professorship of the college department. After two years' service in this capacity he resigned to enter Johns Hopkins University. Three years afterward he graduated from this university with the highest honors in the department of romance languages. In his work he had won a scholarship which entitled him to a year's residence work in France.

He then went as supply head of the department of French in Bryn Mawr College. At the close of this year he was elected associate professor of modern languages at Stanford University. He went to this institution in 1897. For the last seventeen years he has been the executive head of the romance languages department in this great institution. He is recognized as a scholar throughout the world. His works have been translated into a number of languages. He has a great deal of influence in every group of scholars with which it is his privilege to be associated.

He has augmented his study by extensive travel. He has crossed the Atlantic twelve times and on several of these travels has remained abroad for special duty as an exchange professor for a year or more at a time. In this way he has not only mastered the languages in a technical way, but he speaks several languages like a native.

Dr. Johnson is a devout Christian. During his school days he was ordained as a deacon in the Baptist church at Clinton, Miss. Until this day he takes a great interest in the welfare of his own local church. He goes here and there when he thinks he can aid any of the country churches by his counsel. He often fills the pulpit of the churches in his section. For many years he was superintendent of his Sunday school. During all of this time he has never taken any part in the so-called Modernistic movement. He says that the religion and faith of his mother is fully satisfying for him and in proof of this he lives a simple, pious, Christian life, so characteristic of the scholar who believes that God has a purpose in his work and is willing to let God have His way in his life.

Dr. Johnson delivered the baccalaureate address at the close of the recent session of Mississippi College, and it was accounted a master effort. There is no son of the old college at Clinton, Miss., who has greater tribute and honor paid him than has Oliver Martin Johnson.

A GREAT AND GLORIOUS MEETING AT THOMASTOWN, LEAKE COUNTY

Thomastown Baptist Church and Wake Forest Baptist Church came together and commenced our revival meeting at Thomastown the third Sunday in September. Preaching was done by Bro. C. T. Johnson, State Evangelist, and Bro. Curtis Hall leading the singing, with Miss Stewart of Sebastopol as pianist. There was preaching at 11:00 o'clock and at night on until the 29th, with 36 additions to the church—30 by baptism and 6 by letter.

Bro. Johnson is a real gospel preacher. Bro. Hall is a great singer and leader, especially among the children, whom he taught to do a great work in helping out the meeting.

Thomastown Church and Wake Forest Church consolidated and will build a new church at Thomastown, where we expect a great work. The church was greatly revived, getting closer together, with other denominations joining in and our whole community was bettered in every way.

May the Lord be praised!

—H. G. Williams.

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(Continued from page 12)

sembly, charged with a crime of such enormity as to demand, according to the law of Moses, that he be stoned to death. The capital charge of cursing God and the king was established by the testing of certain worthless fellows, sons of Belial, the ready henchmen of every perpetrator of any crime known in criminal history. Unfortunately, their tribe has survived through the ages, and are still the tool of the shysters who practice trickery instead of law, defeat justice and fill our country with criminals. Upon the testimony of suborned witnesses, Naboth was convicted and carried out and stoned to death. The queen's foul procedure concealed itself behind the forms of law and disported itself in the name, and in the form of zeal for the religion of the God of Israel. Naboth is dead. His vineyard has passed to Ahab.

3rd—And when Ahab heard that Naboth was dead, that Ahab rose up to go down to the vineyard of Naboth, the Jezreelite, to take possession of it. And the word of Jehovah came to Elijah, the Tishbite, saying, Arise and go down to meet Ahab, the king of Israel, who dwelleth in Samaria; behold, he is in the vineyard of Naboth, whither he has gone down to take possession of it. And thou shalt speak unto him, saying, Thus saith Jehovah, Hast thou killed and also taken possession? And thou shalt speak unto him, saying, Thus saith Jehovah, In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thou. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to do that which is evil in the sight of Jehovah." (Verses 16-20.)

1. The scene changes from the palace in Samaria to the vineyard of Naboth in Jezreel. Jezebel has achieved her selfish purpose and retired from the stage. Two other actors appear and carry the tragedy through to an end, unthought of by Ahab and his bloody queen.

2. Ahab, informed by Jezebel that Naboth is dead, girded himself for his return to Jezreel, the scene of his recent discomfiture. Flushed with the spirit of exultation, in securing the prize which his vanity had impelled him to seek, he hastens down to Jezreel to take charge of his coveted possession. But, alas, in this hour of triumphant joy, as he surveys the vineyard and forecasts his future plans, by which he could enhance the beauty of his royal possession, he is suddenly met by the prophet, Elijah, the Tishbite, whose very presence filled him with dismay. Naboth is dead and gone, the quivens of his own conscience have been hushed to silence, and the field has been cleared of all that could disturb his composure, but amid the scenes of his highest joy, the figure and form of the man of God fills him with consternation. His presence extorted from his terrified soul the exclamation, "Hast thou found me, O mine enemy?"

Ahab, stricken with terror and frozen with fear realized that he was in the presence of Israel's God, in the person of his prophet.

3. The bloody transaction by which he had come into the possession of Naboth's vineyard was not closed. There was another proprietor, whose rights had been ignored, but not destroyed. The judge of moral values must set the seal of his approval to the motives and deeds of men, and he will declare null and void the fraudulent transactions of men, and visit with his wrath the perpetrator of every crime, even if he be the king upon his throne.

4. The prophet's terrible reply to Ahab's exclamation is prompt, brief and searching. It emphasizes the enormity of the crime of Naboth's murder and fixes the responsibility of the dastardly crime upon Ahab himself—"I have found thee because thou hast sold thyself to do this evil in the sight of Jehovah". Jehovah kept silent until the foul deed was done, that is Jehovah's way—he withholds his hand for a season, but he sees, he knows, and will not forget. Naboth would not sell his vineyard, but Ahab would sell his soul into slavery; he would barter his throne and his life and that of the queen to satisfy his selfish greed. The sin, of which he was guilty, would hound him to the death. It would pursue him and scourge him with relentless vigor to the overthrow of his dynasty and transmit his name to posterity covered with ignominy and shame, cursed of God and hated of men.

5. The terrible fate which awaited him and the wicked queen cast a shadow across the path of the guilty pair. It thickened in darkness, and Jehovah's words that the dogs should lick up the blood of Ahab, where he had shed the blood of Naboth, filled his mind with apparitions of the hungry beasts that lay in wait, thirsting for his blood. These spectres were the hell hounds that pursued him with inexorable and insatiate fury till the day of his death.

A LETTER TO THE EDITOR (New York World)

Sir: I have been presented with a fine bottle of Scotch whiskey and it is before me as I sit at my typewriter and indite this letter to you. What right has any form of law to make me a criminal if I partake of this gift as it was intended that I do by the giver?

I have just tasted of this bottle of liquor, I will confide to you, and I cannot see where or how I am invading the rights of any other person on earth. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of general society in doing so. I like a little drink, and now I have taken a third, or maybe it is a fourth, and I am more than ever convinced that any man that doesn't id a big idiot. You say that this evasion of the law is producing a stabe of affairs in our Grear mand Gkorious Country. You are wrong.

This cuntry is jess as good as it ever was and was a great deal better country and will leabe it to you f iit wasn8t, when we had free rum.

I wan8t to say to yo uthat this scotch is all right Alot of it would't do us no harm. When we ened stimulany we need it.

My grandfather and brouhr up on rum. They had it in the housd all the time. They draaj it freely and even the ministow drink it when he came to our housa. It8s preety kinf of a cinetry when a grandson is better than his grandfather. I can drink this sort of Scuteg all day and not be no worse a citozen that I was before. I could drink this whole wuqet and neger quiber en etelash.

Well, sir, me Efitor, web I startef out to write this lerret, i had no 38343 3 hotion to taje mieg of ypor time, soth May it allright in his paxe. He8s paying toi much atteause to cirinstaabdaheal eviderence. There)s no proof of the giuuilt of the arestock shregg9h. I Know sherigh Grant, I wan8t to emphasixw the fact that HEX ALKRICH-ER, 2.

These typrutter keys are buxxing aroubd so I canit write no more BUS whey I wheat of yin is ti remud tio oner again and a *uain thqt you arw dead wrong ib consfenging avert bany whu drinks as a bonbum. We aint criuals. We are as good meb as yiou. We mau take a dr drink oRR not as NEIb abo7y ill, but we aigt no bUms.

IL will sat inxclosing, thaqt I wish yiu a 2neRrt Chaigywax" an Bayey Now Yrare."

Rexcevtifillu Yiodytdx,
CSBdlt twru-X
(Alias Lee K. Frankel, Jr.)

FIRST WEEK AT "SOUTHWESTERN"

(L. A. Myers, Publicity Department)

Above 400 are enrolled for the session of 1927-28, with registrations to continue for several days longer. Indicative of the excellent fellowship for which the institution is known, far and near, this first week has been filled with glad refrain, as old students have met and exchanged comment and together turned to greet the ingathering of new men and women from the four corners of the globe.

Classes have been organized and several new subjects are being offered. Possibly the one new class of greatest significance is that of the Arabic language. The choice of this difficult subject suggests an earnestness and a purpose of scholarship gratifying to the faculty of the institution. As faculty members have begun to make comparisons, many interesting increases have been revealed. In the Old Testament field, classes in History and Criticism have enjoyed an enlargement over last year; in New Testament the class in Greek; the classes of Sunday School Administration, Recreational Leadership and others in the Religious Education field are larger; while many classes along the lines of Theology and Music maintain the average.

A poll of the states represented shows Ohio to have taken her place for the first time along with the other 30 odd states, regularly sending contingents, in years past. The ranking by states stands this year as last: Mississippi following Texas with Oklahoma, Arkansas, Missouri, Louisiana, and Tennessee lining up in this order.

Newcomers, preachers and others, are rapidly finding their place on the field. The Practical Work Department of the Seminary reports that 75% of the preachers have located in part or full-time pastorates. Of those not located, many are unordained and inexperienced. It is through the Practical Work Department that the young ministerial student is sent out to the churches, on the streets, in missions, and in other public places to preach. The figures on the preachers provide a fair index to the practical activities of the students in the schools of Sacred Music, Religious Education, and Missionary Training.

The new students' adaptation to Seminary life has been quick. Old students are rapidly resuming their studies in real earnestness, and faculty members and the Seminary force, generally, were never more fit for a deeply consecrated, a deeply earnest, and a harder year's study. Many rich things are in store for the united work through the consecration and leadership of this group.

PHONETIC LOVE

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But each now's a non-NTT,
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—The Junior Christian Endeavor World.

When Jimmy came in from his play covered with mud, his mother cried out, "Why, Jimmy, you dirty little pig!" The next day Jimmy's father came in after cleaning his car, and his appearance resembled Jimmy's on the previous day. "Why, Papa, you dirty pig!" cried Jimmy. Jimmy's mother reproved him sharply for speaking in that way to his father, and Jimmy said, "No, you're not a dirty pig, Papa! You're a nice, clean pig."—Ex.

A woman, evidently very hurried and flurried, got into an omnibus the other day, and she was hailed by a friend near the door. "Sit down," said the friend, moving up a place.

"Oh, really, dear, I can't," said the flurried woman. "I haven't time. I am going to the station, and I've only just time to catch the train."—Boston Globe.

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SANATORIUM
El Paso, Texas**

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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., October 20, 1927

NEW SERIES
VOLUME XXIX No 42

Do You Know?

October Installment No. 3

1. What is said to be the minimum annual income of the white Baptists of the South?
2. How does a tithe of that amount compare with the total gifts of Southern Baptists to all objects last year?
3. What is the largest distinctively theological seminary in the world?
4. What is the oldest Baptist church in the territory of the Southern Baptist Convention? The oldest district association?
5. What great religious book, whose circulation is said to be second only to that of the Bible, was written in prison by a Baptist preacher? Who was the author and why was he imprisoned?
6. Why do Baptists practice so-called "close communion"?

(Answers to this week's questions will be found on page —.)

Pastor E. H. McElroy is preaching in a revival meeting in his church, Second Church of Greenwood.

Evangelist Ray Palmer sends a report of a good meeting with Pastor N. B. Wallace at Jennings, La., in which the Holy Spirit's work was manifest and powerful. The number of conversions is not given.

Brother T. F. McCrae in the discussion of prohibition at the Copiah Association told this story of the good providence of God. He said that Evangelist T. T. Martin has been recently holding a meeting in one of the churches of George County. In his sermons he spoke vigorously against bootlegging and blind-tiger whiskey. Some of the bootleggers sent him word that if he didn't let up on this business, they would take him in hand and what they would do to him would be aplenty. Of course, he did not let up; but rather was emboldened to condemn their business. They were determined to carry out their threats and with this purpose in mind got in a car and started by night to the church. They were speeding at a rate which indicated they were patrons of the blind-tiger. But before they reached the church, a cow lying beside the road rose immediately in front of the car. The car struck the cow and was wrecked. One of the men was instantly killed and the other was very seriously injured. The Lord said a long time ago, "Touch not mine anointed, and do my prophets no harm".

Rev. B. T. Kimbrough was licensed to preach at Oxford in 1905. For several years he has worked in Louisville, Ky., as pastor and in other capacities. He now enters upon the work of evangelism. He may be addressed 2515 Chestnut St., Louisville, Ky.

Bro. McKinley Norman, a member of the evangelistic staff of our Home Mission Board, has just closed a good meeting with East Grand Ave. Baptist Church, Dallas, Texas. There were eighteen additions by baptism and twenty-six by transfer. He goes next to First Baptist Church, Lawton, Okla.—H. E. Fowler, Pastor.

Canadian Baptists have had a great deal of strife among them for several years. Dr. T. T. Shields has charged that teachers in McMaster University are Modernists and a fight against them has been waged in several sessions of the Convention. But the majority has stood by the university. Recently a bill was put through parliament authorizing the Baptist Convention to exclude non-cooperating churches. At the meeting of the Convention last week after long and ardent debate Dr. Shields and his church were expelled from the convention by a vote of 532 to 217. It seems unfortunate that the matter should have been dealt with in parliament. Certainly it would be better for people who cannot work together peaceably to separate.

Victory for the Asking

October 15, 1927

Receipts since October 31, 1926, for Cooperative work to October 15, 1927, are \$238,124.15. The State Convention year closes October 31, 1927. Contributions reaching the office later than the night of the 31st cannot be counted on this Convention year's work. Receipts for Cooperative work last Convention year amounted to \$282,982.56. We are short of that amount \$44,858.41. There are sixteen days in which to catch up with last year. During this period in 1926 we received \$36,127.64. This amount will have to be exceeded during the last sixteen days of October of this year by \$8,722.77. Receipts for the first fifteen days of October 1926 amounted to \$13,948.12. This year for the same period we received \$25,348.62. The amount needed for Cooperative work for the year is \$400,000.00. No less will enable the Education Commission to pay obligations on our schools. The Commission needs \$98,600.00 for Bonds and current expenses, and this must come from 24½% of total receipts. Prospects for realizing the amount needed:

1. October receipts to date are nearly one hundred percent more than for this date last year.
 2. There is a fair crop of cotton, good weather for harvesting and the price is excellent.
 3. The spirit of our people is fine. Cooperation is on the increase. Consciousness of divine ownership and of human stewardship is apparent.
 4. We have access to our God through His Son, our Saviour, who has promised to reward us according to our faith. If every preacher in the State will earnestly pray until the close of the month for the raising of \$161,875.85 more, we shall receive it.
 5. Our people have given the above sum heretofore in the same number of days with not as many members and with not as much money in the banks.
 6. If the Lord delight in us, He will give us the victory.
- On the 14th day of the battle of the Marne while the soldiers were fighting and falling back, and falling back as they continued to fight, and with the soles of their feet bleeding and the soles of their shoes sticking to their feet with their own blood, General Joffre sent the following message to General Foch:

"Advance at all cost. The army must allow itself to be slain where it stands rather than recede further."

In answer he received the following reply from General Foch:

"My center gives way, my right recedes; the situation is excellent. I shall order an attack."

No wonder the tide of battle turned on that day. It will turn in like manner today if from the Alabama line to the Mississippi River, and from the Tennessee line to the Gulf such a determined spirit possesses the preachers into whose hands the Lord Christ has committed the torch light. Order an attack, and our people will bring their offerings for our Lord's work.

Trustfully yours,

R. B. Gunter,
Corresponding Secretary.

THE SUNDAY SCHOOL BOARD OF THE SOUTHERN BAPTIST CONVENTION

I. J. Van Ness, Corresponding Secretary

The Sunday School Board of the Southern Baptist Convention was organized in 1891. The purpose of its organization was to supply Southern Baptist Sunday Schools with periodicals prepared specially for them. At the time of its organization our schools were being supplied with periodicals prepared by the American Baptist Publication Society and by various undenominational publishers.

The motives leading to its organization were two-fold: First, that the Convention could publish its own periodicals and make use for its own purposes such profits as might accrue from this business; and second, to protect the schools from hurtful teachings, as well as develop them along proper doctrinal lines. These two purposes have been amply attained, though it took the Sunday School Board some fifteen or twenty years to win the full support of the Southern Baptist constituency.

In carrying out its purpose the Board has enlarged its output until it now issues 5 weeklies, 9 monthlies and 19 quarterlies, and a complete set of graded periodicals for the Elementary, Junior and Intermediate departments. With the beginning of the Baptist Young People's Union the Board also undertook to publish supplies for them and we now issue 5 quarterlies and one monthly.

Denominational Field Work Established

At a very early date it was realized that field workers must be provided who would go to the schools and show them the best methods of carrying on effective teaching and organization work. This field work had been under the control of the International Sunday School Association and its allied state convention. In other words, all the help which schools received came from interdenominational sources. The Sunday School Board took up this work of organization and teacher training. The greater part of its profits have been spent in this way. It organized certain departments of its own, and in addition has been helping in every state to maintain an adequate force for the training of teachers and general direction of Sunday School and B. Y. P. U. affairs. It has come about that all this kind of work is now denominational, and our schools no longer rely upon undenominational or interdenominational organizations. This has been one of the greatest single factors in the development of Southern Baptist life in the last decade.

Many General Books Published

Although when it was established the Sunday School Board was expressly restricted as to publishing books, the natural development has made it a book publishing agency. When the field work became distinctively Baptist and the teacher training work had great success, book publishing became a necessity. The result has been that we now issue a large number of titles each year. We are perhaps the largest single book publishing institution in the South. As a very natural development, the Board recently undertook through a special arrangement with the states to develop book stores under denominational control. There is now such a store in each one of the states in our convention territory.

Missions is Also Emphasized

In the developing work of the Sunday School Board special attention has been given to missions. Special missionary days in the Sunday School have been established. We are publishing HOME AND FOREIGN FIELDS, the recognized missionary monthly. We have contributed to all the Boards directly, as well as indirectly. We are now carrying on extensive work in cooperation with the states for better Sunday School methods in the country churches, and we are co-operating with the Women's Missionary Union in the extension of their work to the rural sections.

The Sunday School Board's income from its

business during the last convention year was \$1,806,416.27. We received no contributions from the churches outside of our business. In return we expended for the maintenance of our own departments and through contributions to the states the sum of \$444,028.41.

HOME LIFE IN LONDON

By Mrs. P. I. Lipsey, Jr.

I think most of us at home are acquainted with the English nurse and butler from stories of English life. But of the multiplicity of servants belonging to a definite class I had no conception. Since I have not yet seen one of the butlers, I am holding to my illusion of him as an austere, yet obsequious personage who has a face trained to hide all feeling, and sideboard whiskers.

I have seen the nurses in their regulation uniforms either pushing the "prams" down the street or with the children in the parks. They are an institution in English family life. Nowhere else in the world, perhaps, can such competent, well-trained girls be had for nurses. They take training in a professional school for three years. Then the school places them in homes and provides that they shall be treated as members of the family while they care for the child or children.

The trained and certified nurse may or may not have complete charge of the child's feeding, exercise, and clothing, according as the mother wishes. As the nurse "lives in", the arrangement gives the mother as much leisure as she wishes.

The salary of this well-trained servant ranges from the equivalent of \$5 to \$6.25 a week, according to her experience. In many cases the nurse and family become strongly attached by ties of affection and she may remain to direct the childhood training of all the young ones successively. In one instance of my knowledge, a nurse remained with the same family 17 years, until all the children went off to boarding school. The parents then urged her to make her permanent home with them.

The only parallel to this servant in America is the old-time negro "mammy", who of course was without technical training.

The English servant belongs to a distinct social class and has a marked distrust and disrespect for those who might choose to disregard social boundaries. They have given my husband and me many laughs—and some embarrassment.

On a recent afternoon we needed coal for our fire. But the porter for our apartment does not, it seems, fill our scuttle after certain morning hours. We put the scuttle out but waited in vain. At length my husband proposed that he would fetch the coal himself. But we rejected this idea at once because we knew we would quickly "lose cast" with the porter. So, to keep warm, we sat and laughed to think of Americans in such a helpless predicament.

Domestic service is very highly specialized. The maid will not cook or tend the baby. The cook will not sweep the floor or iron clothes. The char woman, who scrubs the floors on hands and knees, disdains to peel potatoes. The nurse will cook the baby's food but refuses to prepare her own meals.

A friend of ours has two female servants. Yet she has to do her own cooking, not only for her husband and child but for the maid and nurse also.

An amazing lack of initiative distinguishes these British servant class people and makes them seem ambitionless. While we were staying at a London hotel, my husband wanted to light the gas heater. He called the bell-boy and asked him for a match.

"Sorry, sir; but I don't carry them", the boy replied and walked away.

The Watchman Examiner quotes someone else as saying that sixteen atheistic organizations have been found in American colleges, five of them in Baptist schools.

WM. LOWREY COMPERE LEADS MISSISSIPPI BAPTIST STUDENTS

By Frank H. Leavell, Executive Secretary
The Inter-Board Commission, S. B. C.

At Starkville, Mississippi, on October 28th to 30th, there will be held a state wide Baptist Student Conference of far reaching importance. This meeting is one of a series of fourteen in the various states of the South. This one is for the students of Mississippi. All fourteen of these meetings will be held within a time period of five weeks.

This Mississippi conference is a part of the program of Southern Baptists, as well as of Mississippi, for the Baptist students of the South. It is promoted jointly by the Baptists of the state through a student committee and the Inter-Board Commission of the Southern Baptist Convention. Mr. Wm. Lowrey Compere was chosen by the students of Mississippi to lead in the promotion of this meeting. Last year there was one Southwide student meeting instead of these state meetings. It was held at Birmingham in October, 1926.

"Christ Adequate"

The program of all these state meetings is focussed upon Christ and is built around his teachings. "Christ Adequate" is the key note of them. Students will bring themselves to face squarely and fairly the moral and spiritual conditions and needs about them. They will analyze these in the light of the teachings of Christ. They will test his teachings to find them adequate for today's problems and complexities.

There are widespread influences today which tend to lead young people, students especially, away from the teachings of Jesus and the principles of the Bible. There are movements, atheistic and otherwise, and there are false teachings today which are spiritually and religiously misleading to students. In the midst of this these Christian students will go aside and consider anew the fundamentals of the Christian faith and the teachings of Jesus. They will consider also the plan of work and program of activities suggested for them by the denomination and the school authorities. They focus anew their interest and their prayers upon the spiritual development of students, the religious life of their campus, and the work of their denomination.

What Parents and Pastors Can Do

Parents and pastors can make it financially possible for students to attend this meeting. The delegations will be large. But as is usually the case many worthy students will not be able to go for want of funds. Also there are many students needing the impact of such a meeting upon their own spiritual life who could be influenced to attend by a message of interest from their parents or pastor. Thousands of lives have been permanently influenced for good at such meetings. Many will be at these gatherings of upstanding, outstanding, dynamic student characters. The greatest of the Baptist students of the present generation will be assembled at these conferences. It will be an influence for life with many of them. Parents and pastors can help get them there. Parents and pastors can pray for these conferences. Parents and pastors may attend this meeting at Starkville.

Personnel of the Speakers

For these student conferences many of the leaders among Southern Baptists have offered their time and talents. On each program will be both adult and student speakers in about even numbers. On each program there will be speakers from within and from without the state. Following are some of the outstanding speakers of Southern Baptists appearing on these programs: Dr. E. Y. Mullins, Dr. S. P. Brooks, Dr. J. J. Hurt, Dr. Geo. W. Truett, Dr. Solon B. Cousins, Dr. William Russell Owen, Dr. J. E. Dillard, Mrs. J. M. Dawson, Dr. Geo. W. Leavell, Dr. John A. Davison, Dr. John W. Inzer, Dr. W. J. McGloth-

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Memphis, Tenn.

A DAY IN JERUSALEM Ernest O. Sellers

The anxiety to receive and the disappointment over not receiving letters from the home folk, while traveling in foreign countries, is both pathetic and amusing.

Having devoured all the letters that awaited us on our arrival at the hotel, we set forth for our first day of sight-seeing in Jerusalem. Our objective was the "Temple area", the place where the Temple of Solomon once stood, the central attraction now being the Mosque of Omar.

To reach the place we had to walk the length of "David Street" from its beginning near the Joppa Gate and David's Tower to where it merges from a business thoroughfare into a residence section and a labyrinth of other narrow alley-like streets.

It is impossible to paint an adequate or accurate word picture of David Street. The sights, smell and crowds; the strange garments; odd furnishings of the shops; manufacturing of merchandise; to us unknown foods on display; the veiled women sitting behind small baskets containing a few eggs, grapes, pomegranates or other food; the flies, children, cats and dogs; the donkeys being driven by belaboring, shouting drivers; the water carriers tinkling their brass cymbals and shouting to attract trade; the huge loads on the backs of donkeys and men or the heads of women; I repeat it is impossible to describe and I have not seen nor do I know of anything like it anywhere outside of Asia.

I am not surprised that the late Dr. Christian lost his appetite (the beginning of his last illness), as he claimed he did, from seeing and smelling David Street. Yet, however, I cannot but feel that had he been fully careful about his eating, kept out of the sun during the middle of the day, avoided all cold drafts on the stomach and taken extreme care and caution of his system, he might have returned to his work and loved ones here and throughout the South. I say this after observing the way some men came through the same experiences who were of the same age and seemingly less robust than he.

We were repeatedly warned to avoid cold drafts on the stomach; the nights are quite cool and all who reside in the land wear a stomach band, especially Europeans who have to do any night driving. Carelessness in this regard often leads to disease and frequently to violent vomiting as well.

The Mosque of Omar, now occupying the center of the Temple area, is a very large building and covers the rock on which Abraham is supposed to have prepared Isaac for the sacrifice. Built as it is on Mount Moriah nearly all accept this to be a fact.

The city walls near by, and the enclosed gate in these walls through which Jesus is said to have passed out of the city on his way to the Garden, date only from the Crusader and Saracen days. The so-called Tower of Antonio on the steps of which Paul is alleged to have addressed his fellow countrymen in the "Hebrew tongue" has little or no historical value.

The other ruins about the area are interesting only in the fact that they are erected on the spot where undoubtedly the "blood of Hebrew altars" once flowed and that re-echoed to the shouts of praise, the chanting of Psalms and was permeated

with the odor of the incense of Hebrew worshippers.

Mohammedan mosques are alike in their cleanliness, quietness, lack of all statues, paintings or pews; their rug covered floors and compulsory use of either sandals or the going about in stockings or with bared feet.

The only decorations are mosaics and inscriptions from the Koran. The lighting system consists, usually, of very ornate lamps which now contain electric light globes but were originally designed to burn oil.

The Mosque of Omar is one of the largest, but is quite dark within. I did not see there in it any in prayer; indeed, all of the mosques I entered in Turkey, Syria, Palestine and Egypt were alike in their scarcity of worshippers.

The chief attraction of this mosque is Abraham's Rock. This is a large boulder, perhaps ten or fifteen feet long, eight or ten feet wide and six or more feet thick. It is surrounded by a fence like iron and mosaic wall perhaps five feet high. The stone projects somewhat above the level of the floor and at one end it is possible to descend into a chamber beneath large enough to accommodate two or three dozen people.

Because of this chamber superstitious Moslems for many years believed the stone to be suspended in the air. Even now a hole is pointed out to you on this under side of the stone, about the size of a man's hat, that will nicely cover the head of a man standing a little more than six feet high, and the tourist is told that this hole was made by the head of the Prophet, who miraculously forced his head against the stone from this under side.

The large well paved space about the mosque, the few trees and the attractive dome, surmounting the mosque makes the whole a very attractive scene. A visit, however, only adds to one's conviction that Mohammedanism as a religion makes but little appeal to the heart and offers nothing of what we term spiritual values or of contact with God.

In my next I will have something to say about Bethlehem and Herbon.

The Baptist Bible Institute,
New Orleans, Louisiana.

RUSSIAN BAPTISTS PLAN PREACHERS SCHOOL AND MISSION WORK AMONG THE PAGANS

Russian Baptists, amidst all their trials and persecutions, have a live publication known as "The Baptist"; have arranged for the early opening of a school for preachers; and are planning a definite mission work among the pagans of that country, according to Dr. J. H. Rushbrooke, Baptist Commissioner for Europe.

Dr. Rushbrooke translates from The Baptist, the official organ of the Federative Baptist Union of the United States of Soviet Russia, the following announcement concerning the school for preachers to be located at Moscow:

"On the 9th May, 1927, permission was granted to open Bible Courses in Moscow. Twenty years ago the brotherhood was very small, and there was no need for a Bible school; now, however, the situation is altered. The brotherhood has grown enormously and there is a large number of new members who scarcely know the first principle of Christianity. Many churches have never seen the experienced older brethren and are under the leadership of young men, who frankly say that they themselves need instruction in the most elementary principles of faith and church organization, and also guidance in the right study of the Bible. From all parts of the country requests have reached the Federative Union to open a Bible School.

"One danger must always be kept in mind before opening such a school, namely, that the school should become a kind of factory for the manufacture of 'stamped' preachers. The aim of

the courses is not only instruction in Theology, but the spiritual development and deepening of every pupil. The period of study will be three academic years. Only those pupils who are spiritually ripe will be advanced from one course to the next. No rights or privileges will be given those who have completed the course, and only character and ability will be taken into consideration in giving work to candidates in the Union or churches."

The school will provide, it is announced, theoretical and practical preparation of those desiring to devote themselves to spiritual work; study and explanation of Christian theology; and training of teachers of Bible schools. No student under 18 will be admitted to this school, and all candidates must have had educational preparation equal to that required of graduates of elementary Soviet schools. Attendance will be limited to fifty, this number being apportioned among the various Soviet Unions on the basis of their numerical strength. It had been planned to open the new school for the first week in October, but the intervention of technical and financial difficulties has delayed the date.

The special mission work among the pagans and Mohammedans of Russia was authorized last spring at a conference of Russian Baptists of which P. V. Ivanoff-Klishnikoff was chairman and B. A. Klotchkoff secretary. This missionary effort will be carried on under the name of an organization entitled "The Friends of Missions Among the Heathens and Mohammedans of the F. B. U. of U. S. S. R.", and an effort will be made to enlist friends in every Baptist church in Russia who will receive funds for missions.

Dr. Rushbrooke is authority for the statement that paganism still prevails to a very large extent in Russia, and he feels that the fact that the Russian Baptists, out of their deep poverty, are engaging in special mission work in their own country indicates a very healthy spiritual state.

Russian Baptists are greatly interested in the success of the protest being made throughout the world against the persecution of Baptists in Rumania, and the churches are signing the protest rapidly.

German Baptists may invite the 1933 session of the Baptist World Alliance to meet in Berlin. —Frank A. Burkhalter.

The "Mother Church" of the Christian Scientists, one in Boston, has during the last year given \$43,397 to send their literature to other people. Some folks know the value of religious literature.

Memories.—Two women were passing a butcher's shop where a pig's head was on display, with a lemon in its mouth. "There, Liz," exclaimed one of the women, "that reminds me that I promised to get a new pipe for Joe."—The Progressive Grocer.

Would it be better for a church to have a pastor twelve months in the year with few or none of the members getting a Baptist paper, or to have a pastor only eleven months with the Baptist state paper going to all the members? At the recent meeting of Russellville Association, Hon. Steel Hays said, in substance: "If the members of your church do not get the Baptist Advance and you have a pastor for twelve months in the year, it would pay you to get the other month's salary to send the paper to the homes represented in your membership. You will accomplish more with a pastor for eleven months with the paper going to the members than you could possibly accomplish with a pastor for twelve months if the members do not get the paper." And Brother Hays is a deacon of the First Baptist Church of Russellville, teacher of the men's class in its Sunday School and moderator of Russellville Association. Also his own church has had the paper in its budget several years.—Baptist Advance.

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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October 3, 1911

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which accompany the notice.

Deer Creek Association is just in the territory suffering most from the overflow of the spring and summer, and yet these people are carrying on with courage and good hope and faith. The association met this year at Belzoni, and though the church is without a pastor they had no confusion in taking care of those who came, an elegant luncheon being served in the church basement. Along the railroad as we went up there were visible marks of the high water on the sides of every house. But the cotton was planted as soon as the waters receded and in this immediate locality they are coming back full strength. However, in Washington County and Sharkey the people had a second flood and only one-tenth of a cotton crop is made. Judge Campbell, who has been moderator, says not a lock of cotton is raised on his place where a thousand bales were made last year. He has to content himself with soybeans. Attendance at the association was not so large as in the hills, and three pastors have recently moved out of this association, but the quality of men here is the best. Brother Whitten of Hollandale led the opening service; good speeches were made by Pastors Henderson of Greenville and Leavell of Leland. The woman's work was well represented by Mrs. Farrar of Anguilla. Brother A. B. Hill was elected clerk and as the constitution forbids the moderator holding more than two terms, Judge Campbell was succeeded by Brother Sumrall, another lawyer. Brother W. E. Hardy, the new pastor at Anguilla, was made assistant moderator. There was a good attendance of ladies and a sprinkling of men who are away from their work in this busy season.

We reached the Copiah Association the morning of the second day and everybody was telling about what a good day they had yesterday. The sermon of Brother J. W. Mayfield was highly spoken of, as were also the sermon by Brother Williams and the discussion by other brethren. Judge D. M. Miller was in the chair (He could hardly keep from thinking of it as the "bench"). Brother Flynn was keeping the records. The morning session opened with a helpful devotional exercise led by Brother L. V. Young. In the absence of Prof. L. Russell Ellzey the report on Christian Education was presented by Prof. Oswaldt and ably discussed by Dr. H. M. Harris of Mississippi College. Mrs. L. H. Yarbrough read the report on Sunday Schools, which was discussed by Brother V. G. Sumrall. Judge Guynes read the report on Laymen's work, which was an able presentation and made a strong appeal to the men. It was to have been discussed by Mr. G. W. Covington, but he was in Washington City. The brethren were generous in giving time to the editor to talk about the Cooperative Program, a good report on which had been made the day before by Brother Bryan Simmons. An elegant luncheon was served in the basement of the church, and there was a period of easy fellow-

ship among all the people. In the afternoon a strong paper was presented on social service by Brother Talkington, the new pastor at Crystal Springs, which we hope to publish in the Record. Brother Owen Williams read a good report on our Southwide Educational Institutions, Hospitals and Ministerial Relief, and asked the editor to make a few remarks. The report on prohibition and law enforcement probably provoked more discussion than any other. To our surprise, there was a feeling that there was great need of waking up our people on this subject. Addresses were made by Dr. H. M. Harris, Brother T. F. McCrae, Judge Miller, J. A. Chapman, L. V. Young, C. I. Allen and John Bass.

A good report on the W. M. U. was made by Mrs. S. W. Sproles; also one on B. Y. P. U. by Miss Francis and discussed by Pastor W. H. James. This meeting was well attended and interest maintained to the end.

By the kindness of Mrs. Ringold, the editor reached Montgomery County Association shortly before Brother Boston finished the associational sermon. The house was well filled at Bethlehem Church and the people were listening intently to the message. Brother Boston was also moderator of the Association and preached in the absence of Brother Loveless, who was appointed last year. Miss Dorris was continued as clerk, having been honored with this office several years. Dinner in abundance was served under the trees. A brief report on Cooperative Program was read by brother Carl and the editor was given full time for the discussion of it. Report on State Missions was read by Mrs. Odom, on Home Missions by pastor Edson and on Foreign Missions by someone whose name escapes us. The reports on Education and Social Service were reserved for the next day. The Committee on Digest of letters reported church property valued at \$7925, contributions for all objects \$13,200. There are over 2000 church members, and 90 baptisms reported. By invitation the editor remained and preached at night. Three churches in the association made fine reports of mission contributions, and the others undertake to make larger offerings next year.

Dr. J. A. Taylor was re-elected moderator of Lincoln County Association, Brother G. D. Williams clerk, and Brother Dan Bolian treasurer. When we reached the meeting just before noon Brother C. H. Mize was near the end of the associational sermon, which was plainly a great gospel message and showing the gospel motive in missions. Pastor Campbell welcomed the people to Norfield and a dinner was served on the long table in the yard which left little room for anything else for an hour. Brother Beard led the devotional service in the afternoon which turned the hearts of the people to the Word. Brother Britt read the report on Missions, including State, Home and Foreign. Brother Sandifer discussed one phase of it, Brother Robert Haynie another and the editor spoke on our part in bringing in the Kingdom. The program was well arranged so that the other departments of Education and Benevolence were to have a fair presentation on the second day. The crowd was very large and so far as we could learn, all churches were represented. We noted several visiting preachers from nearby associations, and nearly all the pastors in the county were present.

Trustees of Millsaps College, Methodist school in Jackson, have authorized a campaign for \$650,000 for buildings and equipment, which will include a science hall, men's dormitory, woman's building, heating plant, president's home, etc.

Rev. C. B. Hall, who has for sometime been assistant pastor in First Church, Meridian, resigns to accept a similar position at Monroe, La., where Dr. L. T. Hasting is pastor.

Sorry to learn that Brother I. L. Dorroh of Macon was injured in an auto accident a few days ago in Memphis.

A pie in Yakima, Washington, is said to have been baked weighing a ton. The weight is what is the matter with many of them.

Dr. Hight C. Moore succeeds Dr. E. C. Dargan as Editorial Secretary of the Sunday School Board. He has won the distinction by his editorial work with the Board on the weekly periodicals.

Dr. E. M. Poteat will be the 1927-28 Gay Foundation lecturer October 25-27. His general theme will be, "Planting the Christian Religion in New Lands." Last year Dr. H. F. Stilwell lectured on, "Evangelism."

Bro. N. T. Tull, says, "Professor E. O. Sellers, head of the department of Gospel Music in the Baptist Bible Institute, New Orleans, has a very interesting address on his recent trip to Europe and Palestine. Pastors desiring a supply or needing a good address for special occasions might do well to call on Professor Sellers."

The meeting at Clinton closed Sunday night with 204 additions to the church. Twenty-five were baptized, six young men, five boys and fourteen girls. The day began with a sunrise prayer-meeting; Sunday School well attended; the B. Y. P. U.'s out in full force. Dr. Lovelace preached a great sermon on Mt. 16:24. At night after the baptizing the covenant was read, the Lord's Supper observed by the largest company of people we ever saw participating, and the hand of fellowship extended to a circle of people extending entirely around the inside of the church. It was a great day.

The laws of the state provide for proper respect being shown to the courts. But it would help people to respect the courts if some judges did not make a mock of the law and encourage law breaking by their attitude toward the law themselves. A judge who drinks whiskey or the little whippersnapper who dismisses a case because he thinks unfair advantage has been taken of a bootlegger in getting evidence against him is endangering our whole legal machinery and bringing himself and the whole business which he represents into contempt.

It is gratifying to see the increased space given by the daily papers to religious news. We believe the people want it and are greatly pleased when they get it. All honor to the up to date secular journal. But it is sometimes funny and not always informing or correct. For example, the reporter at Hazlehurst for the Memphis Commercial Appeal last week gave a glowing account of speakers and speeches at the Copiah Baptist Association which didn't happen at all. He got his information from the printed program and published that. But these speakers were not present and others were substituted for them. It is evident the reporter was not there.

The receipts of the Foreign Mission Board in Richmond from May 1, 1927 to Oct. 1, 1927, from all sources, were \$262,645.18, a falling off from the \$274,737.73, received during the same period last year. However, the receipts for the program, aside from designated gifts and special offerings for the debt, were larger. The falling off was due to a decrease in designated gifts. It is a healthy sign that the receipts through the ordinary channels were better, that is \$214,628 this year for five months, as compared with \$200,422 in the same time last year. We are sorry to say that the receipts for foreign missions from Mississippi are less for this five months period this year than they were for the same period last year. The total from May 1, to Oct. 1, this year is \$11,985.70, while last year it was \$13,552.19.

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS

MAY 1-OCT. 1. 1926.

MAY 1-OCT. 1. 1927

	Cooperative	Designated	Total	Cooperative	Designated	Total
Alabama	3,519.41	301.47	3,820.88	3,750.16	311.33	4,061.49
Arkansas	1,000.00		1,000.00	1,473.63	224.03	1,697.66
D. of C.	1,116.00		1,116.00	920.28	83.94	1,004.22
Florida	3,014.97	195.65	3,210.62	3,737.39	218.00	3,955.39
Georgia	4,545.97	1,351.93	5,897.90	3,842.39	2,302.43	6,144.82
Illinois	429.56	39.11	468.67			
Kentucky	12,664.68	107.30	12,771.98	12,365.18	96.41	12,461.59
Louisiana	2,510.61	184.60	2,695.21	2,783.04	681.92	3,464.96
Maryland	905.00	38.00	943.00	1,037.83	228.18	1,266.01
Mississippi	5,092.76	324.48	5,417.24	4,725.75	216.77	4,942.52
Missouri	5,000.30	301.21	5,301.51	3,845.06	269.31	4,114.37
N. Mexico	94.56	13.90	108.46	82.74	7.00	89.74
N. Carolina	5,757.61	283.50	6,041.11	7,574.90	307.78	7,882.68
Oklahoma	2,397.12	170.37	2,567.49	5,013.24	644.41	5,657.65
S. Carolina	7,296.38	126.93	7,423.31	6,841.75	171.58	7,013.33
Tennessee	8,133.59	805.95	8,939.54	7,481.25	705.30	8,186.55
Texas	6,426.60	1,143.50	7,570.10	10,291.49	1,624.48	11,915.97
Virginia	12,812.98	1,172.75	13,985.73	13,439.50	1,751.54	15,191.04
	82,718.10	6,560.65	89,278.75	87,205.58	9,844.41	97,049.99

ANSWERS TO "DO YOU KNOW?"

Installment No. 3

- \$1,580,000,000.
- Last year's total contributions of Southern Baptist churches to all purposes amounted to \$40,106,852.31, or approximately one-fourth of a tithe of the minimum estimate of their income.
- Southern Baptist Theological Seminary, Louisville, Kentucky.
- First Baptist Church, Charleston, South Carolina. This church was really organized at Kittery, Maine, in September, 1682, but by reason of persecution the members moved to South Carolina and set up their same church organization there in 1683.
- Charleston (South Carolina) Association, organized in 1751. This was the second district association in America, the first having been organized at Philadelphia in 1707.
- Pilgrim's Progress, written by John Bunyan, who was imprisoned for preaching the Gospel.
- Baptists hold that only baptized believers in Jesus Christ are qualified to partake of the elements of the Lord's Supper, and since Christians of other denominations have not been properly baptized, they are not invited to participate with Baptists in the observance of that ordinance.

ENROLLMENT OF PREACHERS AT LOUISVILLE NEARS 400; OTHER ITEMS.

By Chas. F. Leek, Pub. Secty.

Three hundred and ninety-two licensed or ordained ministers had enrolled at the Southern Baptist Theological Seminary up to October 13th, which was about thirty more than were registered on the same date last session. Others will enroll at the beginning of the second quarter, November 14th., and with the enrollment through the rest of the session equal to that of previous sessions another record will likely be set with from 450 to 475 preachers. Thirty-five states, the District of Columbia and thirteen foreign countries are represented.

Mrs. Isla May Mullins' photograph was the first to be published in the Louisville Times' series giving place to wives of leading Louisville citizens.

A movement was recently launched by the students of the Seminary for the purchase of a bus accommodating thirty-five persons for use in practical work in and about Louisville. The bus is to be paid for by student subscriptions supplemented by what they can raise at their student pastorates or among friends. With rare excep-

tions every student is enlisted, out of his love for his Lord, in some department included in the Seminary's unique practical work plan. The bus will enlarge the usefulness of the student workers over the wide area of the city of 350,000 souls. Work is being done in hospitals, shops, homes for aged and for children, penal institutions, on the streets, in missions, in churches, etc.

Dr. R. G. Lee becomes pastor of Bellevue Church, Memphis, on January first. He comes from Citadel Square Church in Charleston, S. C.; was formerly pastor of First Church, New Orleans, and is one of the best men and best preachers in the South.

An experience that reconfirms ones faith in Divine Providence happened to Dr. John R. Sampey recently. Upon arriving at the bus terminal near his Willow Ave., home he found that he had missed the regular bus by a margin of minutes. He faced failure in meeting an important appointment at "The Beeches". But to his surprise a bus driver approached him voluntarily and offered to take him out. When they arrived at the Seminary another surprise awaited Dr. Sampey when the driver refused to accept bus fare. To have been the lone guest of a bus driver in a large street railway bus for such a trip was unique in the annals of transportation in Louisville and to have met an appointment under such circumstances was Providential.

At a recent banquet given Richard F. Cleveland and Charles P. Taft II, sons of former presidents of the United States, President Mullins was toastmaster.

One of our preachers, whose head grows clearer and face more radiant each year, now laughs at this joke on himself. He was once pastor of a city church in a western state. The city had a most enterprising newspaper that published from time to time the pictures of celebrities with some account of their high points and varied activities. The Sunday edition was to be a specially illustrated number and our brother was asked to furnish a picture of himself for this issue, and the staff correspondent would do the rest. This was a compliment which no ordinary mortal would fail to appreciate or could afford to ignore. So the best picture was procured and turned over to the head of the artistic department of the enterprising journal. The preacher was feeling fine and tipped off a few special friends that they might look for his likeness in the forthcoming Sunday edition. Saturday night he could not sleep very well and was awake long before daylight Sunday morning, listening for the footfall of the delivery boy. He was rewarded by hearing in the gray dawn the paper thump

on his front porch. He jumped out of bed, turned on the light, threw his bathrobe around him and rushed out to see his own shining face. To his disappointment he did not see it covering a large section of the first page. He turned page after page with the same result. No picture was visible. It was disgusting. Why had they asked for his likeness. Those friends who were tipped off would be disappointed and he would be mortified. He retired to his room a defeated man. Later in the day his wife called him and told him she had found his picture in the paper. It was a thumbnail portrait of his face only, the rest of him was enveloped in a bathrobe and he was reading this very paper, looking for his picture.

PROGRAM FOR THE PASTORS' AND LAYMEN'S CONFERENCE

Grenada, Miss., November 14-15, 1927

Monday—Evening Session

- 7:00 P.M. Devotional—Brother J. C. Wells, Senatobia, Miss.
7:15-7:30 P.M. Organization.
7:30-8:00 P.M. A Season of Prayer—J. E. Wills, Hattiesburg, Miss.
8:00-8:45 P.M. What the Laity Might Reasonably Expect of the Pastor—Secretary Geo. H. Burnett, Memphis, Tenn.
Announcement, and Adjournment.

Tuesday—Morning Session

- 9:00-9:15 Devotional—W. C. Howard, Flora, Miss.
9:15-9:35 The Problems of a Church at a Denominational School—W. S. Allen, Hattiesburg, Miss.
9:35-9:45 Queries or General Discussion.
9:45-10:05 Denominational Work at Our State Institutions—J. D. Franks, Columbus, Miss.
10:05-10:15 Queries or General Discussion.
10:15-10:35 The County-sitè Church as a Center for Enlistment—J. M. Metts, Columbia, Miss.
10:35-10:45 Queries or General Discussion.
10:45-11:05 The Associational Pastors' Conference—J. L. Boyd, Magee, Miss.
11:05-11:15 Queries or General Discussion.
11:15-11:45 The Inspiration of the Bible—President B. H. DeMent, New Orleans, La.
11:45-12:00 Announcements, Miscellaneous Business, Adjournment.

Tuesday—Afternoon Session

- 2:00-2:15 Devotional—N. G. Hickman, Sardis, Miss.
2:15-2:35 What Pastors Might Reasonably Expect of Each Other—J. W. Lee, Batesville, Miss.
2:35-2:45 General Discussion.
2:45-3:15 A Season of Prayer—J. E. Byrd, Mount Olive, Miss.
3:15-3:45 A Retrospect and a Challenge—W. T. Lowrey, Hattiesburg, Miss.
3:45-4:00 Announcements, Adjournment.
B. Simmons,
E. S. Flynt,
J. A. Taylor,
Committee.

A Methodist Man gives three good reasons why he takes the Christian Advocate, as follows:

- 1—Because of the many fine articles my wife, children and I have the opportunity of reading which contains rich food for our hearts and mind and helps us to live a better life.
 - 2—I wish to keep in touch with the many things that our denomination is doing, and become acquainted with those who are doing things for the on-going of the Kingdom.
 - 3—The Advocate is our paper and I wish to be loyal to the denomination.
- This might be a good thought for some of the readers of The Baptist Record to follow in regard to their own denominational paper.

SOME EXPERIENCES OF A BEGGAR MAN

W. O. Carver

1923 is the 300th Anniversary of the birth of John Bunyan. The Christian world will be celebrating the great service of this immortal dreamer to humanity through *Pilgrim's Progress* which has been translated into more languages than any other book except the Bible. The last week in June, 1925, the Baptist World Alliance will be meeting in Toronto as the guests of the Canadian Baptists. The Executive Committee of the Alliance is undertaking to compliment our Canadian hosts and at the same time to honor the memory of Bunyan by a memorial window to be placed in the chapel of McMaster University.

For this undertaking the Committee is seeking to raise \$5,000.00. \$1,500.00 of this should come from Southern Baptists. At the request of the Committee I undertook to procure this money. In the first half of July I sent out 400 letters with stamped, addressed return envelopes to selected pastors requesting them to give or procure \$5.00 for this cause. In August I sent out 100 other such letters. These 500 letters all went to men who would naturally be expected to have the most intelligent and sympathetic interest with such an undertaking. My experience with this is interesting and instructive to me.

Half of these stamped envelopes have never come back to me at all. Half of these that have already come back brought no money and in most cases no indication of the sender except the post mark on their envelope. A few wrote indicating rather distinctly that they have no interest in this matter. Of the hundred or so who sent checks, four sent amounts in excess of the \$5.00 suggested. Many wrote letters of appreciation that I had undertaken the work and thanked me heartily for giving them the opportunity to share in this celebration.

Hasn't a fab' doce? First. There are a great many forgetful brethren in the front ranks of our Baptist ministry. They have neglected to send the check and will do it very soon now that their attention is called to it in this story. They will please change the address and send to Louisville and not Ridgecrest as is printed on the envelope. I hope to have responses from 100 or more within the next two weeks.

Second. Even in this selected group there must be a good many brethren who think that I had no business plying to them. They treated me as they had all other beggars. I have no reason for complaining at their resentment.

Third. I seem not to have made it clear in my letter that I hoped that this might be an occasion for telling a new generation about Bunyan and leading them to read *Pilgrim's Progress*. There are thousands of pastors who would do a great service to their congregation by preaching sermons on Bunyan and urging them to read good editions of *Pilgrim's Progress*. Our generation needs to read it and needs to know the sufferings of Bunyan for freedom in Christ. In connection with such a sermon or address it would be easy to get the people to contribute to this Memorial Fund.

Fourth. Quite obviously I was not wise in the choice of my 500 prospects. I am sure that there are a thousand of our pastors who would be glad to take part in this Memorial. I wish to apologize to them for not giving them an opportunity and hereby extend to them a cordial invitation for them to come in and to send on to me some offering. I am very desirous that Southern Baptists should be the first group to complete their apportionment. Please address me at 1445 First St., Louisville, Ky.

We are glad to see the Natchez Democrat giving liberal first page space to the Smith-Perry tent meeting now in progress in that city, and that the meeting is getting a good hold on the community.

WHAT IS AN ORPHANAGE AND HOW CAN IT BE MAINTAINED BEST?

Just what is your opinion of an Orphanage anyway? I have been very much interested in the great many questions and the great number of statements made in regard to an Orphanage.

Some have the impression that an Orphanage is a place where children are thrown to exist until they are grown, and some have said they will never be free again. Others say when they reach a certain age they are thrown out on the world without a chance. While others say it does not matter where an Orphanage is located, for they can get along as well at one place as at another. Now all of the above statements are absurd.

A great number of people feel that the doors of an Orphanage should be thrown wide open to every child from the orphan to the child that has father or mother that cannot or will not provide bountifully for them. But, my brother or sister, if this were the case a large majority of children would be taken from their homes and brought to the Orphanage. And again, who would be the judge as to what child should come? Such a practice would make of an Orphanage a "Human storage plant".

Now my conviction is that an Orphanage should at all times give first consideration to the orphan made so by the death of parents; second, to those made so by desertion of loved ones. Then where space will permit, care for the half orphan. But demanding of the father or mother who is physically and mentally able to work, a reasonable amount of money each month to help care for the child. Of course, that amount should be determined by the ability of the parent to earn. I cannot believe it is right to lift the entire responsibility off of the parent if they are able to do anything for the child. I believe there are exceptional cases, few however, where children should be accepted with living parents.

The Mississippi Baptist Orphanage belongs to the Baptists of the State and they themselves make the rules for its operation. I find there are many different opinions as to how it should be operated, even among our preachers. Now, Baptists, I believe you in your association should instruct your Orphanage Board Members as to your desires. Have them come together and formulate a set of rules for its operation and demand that we carry them out. Then you as a force stand by us and do not feel that yours is an exceptional case. As one brother said to me, But mine is an exception and you need not violate your rules any more. Now, brethren, that is not business. We are your servants, just tell us what you want and we will do it.

Now, as to the location of an Orphanage. I do not know of anything that demands greater consideration than this. An Orphanage is a great Training School, for it trains the children physically, mentally, and spiritually. His life and character must be developed from early childhood to manhood and womanhood. An orphan cannot receive help for development on the outside as other children do because they do not get out and mingle with other children as your children can, therefore what they get must be gotten right in the Home. (I am not overlooking what our churches and high schools are doing to help us in making the best men and women of our boys and girls.) So since they are not permitted to get out and learn from observation as others can, we need the best location possible. I do not know of an Orphanage in the South that is better located for that training than is our own "Home". We have plenty of fine land, and yet we are right in the city and enjoy city sanitation, lights, water, close to markets, handy to high school, and close to churches.

Now, how can the children best be cared for? I believe the method that will mean more to the child and to those giving, is for individuals, churches, and organizations to adopt a child to

support. Leave him or her with us and you clothe and educate them. In this way you will be more interested in one particular child and really enjoy giving more than you do when you send to any one in the Home. I feel that there is not a church or organization and many individuals, but what can do this. There are many couples that have no children that would be glad to help in this way, if such a proposition were made them. Pray over this and see if God is calling you to come to the rescue of one of these children.

THE NEW WING OF THE BAPTIST MEMORIAL HOSPITAL

A most auspicious event in the history of this hospital is the opening of the 1927 addition. Since August first this addition has been coming into use.

The stores on the street level are occupied by drug store, restaurant, barber shop and flower shop, great conveniences for the hospital and its patrons. The next five floors are doctors' offices, a large proportion of which are already taken. The handsome rooms for patients, on the sixth and seventh floors, have beautiful furniture, bath, telephone, radio, etc. The eighth is a hotel floor, and is proving very popular with loved ones who come with patients. Patrons tell us that these rooms, in furnishings and equipment, are equal to our best hotel and at very moderate rates. To complete the provisions for patrons of the hospital, is a garage built just back of the hospital where cars may be stored in safety from fire and theft.

A beautiful service in dedication of the new addition was held on the afternoon of Sunday, September 25th, on the hospital lawn. City pastors, A. U. Boone, H. P. Hurt, and A. B. Curry took part in these services. The Commercial Appeal, in making editorial comment on the opening, and on the hospital in general, declared that, in service rendered the community and in charity work done, the hospital has rendered ample return for the large investment made there by the people of Memphis; and furthermore declared that if more was ever needed it would be forthcoming.

The work of the hospital continues to increase. Patients admitted in the last three months number 3,412; of these 792 were charity patients, or more than 20 per cent. At this rate the work will exceed that of 1926, when 12,774 patients were admitted.

This Fall has witnessed the coming into the Training School of a large class of well equipped young women, some of whom are A.B. graduates of our best Southern colleges. The Grace McBridge Circle of the Y. W. A., in our school, is doing unusually good service among our students.

—M. D. Jeffries, Pastor.

MEETING OF FOREIGN BOARD

Since there was not present a member from Mississippi at the meeting of the Foreign Mission Board, concluded today, I thought you would perhaps pardon me if I send you a few items.

We all miss Brother Leavell from the Board, he made a genuine contribution last year to our deliberations. His leaving your State was a loss to us, as well as to you. All state members were present except Illinois, New Mexico, Arkansas, and Mississippi.

In accordance with the instructions of the Southern Baptist Convention, a committee on business efficiency brought in a report which went thoroughly into the conduct of the Board's affairs. All of this will be given to the press at once, and I need only to say that the work for the first time is departmentalized, under the following heads: Home affairs, Foreign affairs, Finance, and Educational activities.

The report of the Board of Trustees of Shanghai College brought prolonged discussion. This

is the college under the joint control of the Foreign Mission Society of the N. B. C. and the Foreign Mission Board of the S. B. C. After two long sessions in New York and Richmond, the Trustees recommended that the Board of Directors (located in Shanghai) of the college be enlarged to give the Chinese Baptists much fuller representation, and that if in its judgment the Christian character and teachings of the college will not suffer nor the original purpose for which the college was founded be injured, the Directors may, if they deem it best, register the college with the Chinese government, subject to legal safeguards as to titles, etc. The college will be leased to the enlarged Board of Trustees, the title of course remaining in the present joint Board of Trustees in Richmond and New York.

Later, if you care for it, I shall be glad to give you something about this college and the situation both at home and in Shanghai.

On the debt we can report a reduction of \$187,000. This was brought about, not because of enlarged receipts, but by stringent economies, and drastic cuts in appropriations. It was further voted to set aside ten per cent of the annual income from the Co-operative Program, to be applied on the debt. So that we may now assure the brethren that each year will see the debt reduced by ten per cent of Co-operative receipts, plus special gifts on the debt, less the interest charges. Many of us feel that this is a most significant and far-reaching policy.

A very tender communication was read from Mrs. George W. McDaniel, thanking the Board for its message of sympathy, and informing us of a clause in our dear friend and deceased leader's will, by which he gives \$2,500 on the debt of the Home Mission Board, and \$2,500 on that of the Foreign Mission Board, when these debts shall have reached to within \$2,500 each of being paid. That is, his will provides for the payment of the last \$2,500 of debt on each Board.

Appropriations for the new year are approximately the same.

I may say that there was a very evident determination upon the part of the members to get the Board out of debt, and at the same time promote with the utmost diligence what all Southern Baptists love with a peculiar devotion, Foreign Missions. We face the future with rising hope.

Cabled information while the Board was in session, of the re-opening of some of our stations in China that have been closed, brought great joy to all hearts.

The longest and most intense session of the Board I have attended, adjourned with a feeling of the deepest dependence on God, and gratitude for His many victories.

With all good wishes to the household of faith in Mississippi,

Most fraternally,

—J. W. Storer.

Brother S. J. Rhodes resigned at East Moss Point, and is now Educational Director of the First Church at Sweetwater, Texas. He says they have given him a happy reception and he has the greatest opportunity and the greatest responsibility of all his ministry.

When Dr. B. H. Lovelace of Clinton received a telegram from Evangelist George Cates of Louisville, Ky., that he could not assist in the revival meeting on account of a return of his throat trouble, the pastor determined to go on with the meeting, as it was practically impossible to arrange another time without conflicts. Dr. Lovelace himself has been preaching, and the people believe he has never before preached so well. The congregations have been good even for Clinton, and at this writing, after eight days, there have been nearly 200 additions to the church, most of them by letter, but the unsaved are interested. The meeting will continue through this week.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

EVERY MEMBER CANVASS—WHY?

1. THE MOST EFFECTIVE PLAN.

The every member, house to house, canvass by trained and devout men, going like the "other seventy", "two and two" (Luke 10:1), is found to be one of the most effective means of enlisting members in financing Kingdom work.

2. THE ONLY WAY TO REACH EVERY MEMBER.

It is the only plan by which the obligation of supporting the Kingdom may be brought personally to every man, woman, boy and girl in the church.

Suppose each of the churches in Mississippi should announce that on a certain Sunday all their members would be expected to attend the 11:00 A. M. service, and state the minimum amount they would give next year for the support of Kingdom work. It matters not how much preparation has been made, or how beautiful the day may be, it is doubtful whether many, if any, churches would have more than 85% of their enrolled membership present. If every one present should sign pledges, and if they should promise more than enough to care for the church's budget, still it should be remembered that at least 15% of the members have not promised to put one thing into Kingdom work. "Where your treasure is, there will your heart be also", said the Master. Unless, therefore, the 15% can be induced to put some of their treasure into the church, they will have little, or no, interest in it. For the sake of the spiritual life of the people, if for no other reason, we should do our best to get them to cooperate in this work.

3. SUPPLEMENTS PULPIT EFFORTS.

It supplements the general appeal of the pastor's sermon by framing a special appeal that is suited to each member's character and mode of thought.

4. IT UTILIZES THE PERSONAL ELEMENT.

Consecrated personality is a magnetic force. There are few that will not respond to the tactful solicitor. Business men have discovered the importance of using the personal element. In addition to advertising their goods, they send a salesman to each prospective customer. The salesman looks the customer in the eyes, presents his business in a tactful and skillful way and makes the sale. We children of light should be as wise in our generation as the children of darkness.

5. PROMOTES CHURCH ATTENDANCE.

The canvassers not only encourage all to come to church, but a new contributor usually means a new attendant. If a man's dollar goes to church, he is likely to go along with it. As he drops it into the collection plate, he may say to himself:

"When we asunder part
It gives us inward pain,
But we shall still be joined in heart
And hope to meet again."

But the very fact that he attends the services of the church shows the importance of the Every Member Canvass.

6. PROMOTES FELLOWSHIP.

The visit of the two brethren in the homes where they manifest their concern for the family and discuss the common interests of their church is wholesome. To induce all to make offerings so that "some shall not be eased and others burdened, but there may be equality" does much for fellowship. If the two brethren making the canvass will be at the church door on the following Sunday to greet those in whose homes they visited it will add much to the fellowship of the church.

ited it will add much to the fellowship of the church.

7. COLLECTS INFORMATION WHICH SERVES AS A BASIS FOR INTELLIGENT PASTORAL WORK.

It is the means of collecting much information that will prove of value to the pastor and other officers of the church. It will bring to light cases of need and distress, prospective members of the church and Sunday School, and many other things which should be known.

8. A BLESSING TO ALL.

It will be a great blessing to the men who make the canvass, as well as to the homes in which they visited. Some will learn for the first time the blessedness of service, and enter upon a career of usefulness. (See J. T. Henderson's tract, "The Local Church and the Every Member Canvass".)

ONE OF MY LARGEST CLASSES

On Tuesday night, October 4, we closed a Stewardship Institute with the First Baptist Church, Grenada, of which Dr. W. E. Farr is Pastor. As a result of the work done in the class, we issued 122 awards to those attending the class.

This is one of the largest classes it has been our privilege to teach thus far. Dr. Farr has a great church, and his people love him.

A REMARKABLE GROWTH

It is encouraging to know how the people over the State are taking hold of the stewardship work. This department has been growing steadily since its organization. During the past four months we have issued more than half as many awards as were issued during the two and a half years previous to that time.

AN IMPOSSIBLE TASK

As a result of a letter we sent out a few weeks ago, we have received requests for more institutes to be held during the months of October and November than we could personally meet within a year. The only way we can possibly meet the requests of the churches wanting institutes is to call on our brethren to help us out in this work. It is gratifying to us to know how the pastors are responding to our requests. The Director of Stewardship regrets that he cannot personally meet with each church desiring an institute, but thanks them for their cooperation with us in making it easier for the man we send to put the work over in a great way. We hope that some day we can meet personally with each of these churches.

Brother Lightsey was recently at Union where over seventy-five per cent of the families in the church have for a few years been getting The Baptist Record. They told him that before the paper began going into these homes, they were always behind with the local expenses of the church and had difficulty in making it up. But now they have doubled the pastor's salary, calling him for full time, have doubled their contributions to the denominational work, have no difficulty raising the money and at the conclusion of the associational year had over \$200 in the treasury. So one of the deacons moved that the church pay for the paper out of the budget and they gave Brother Lightsey a check for the paper to go into every home in the church. Brother G. O. Parker is the pastor, one of the biggest preachers in the state, weighing over 200 and otherwise in proportion.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. L. BUNVARD, 1st Vice-President, Madison
 MRS. M. DOUGHTY, 2nd Vice-President, Shaw
 MRS. JOHN W. BROWN, 3rd Vice-President, Tupelo
 MRS. E. R. SIMMONS, 4th Vice-President, Meridian
 MRS. E. N. PACK, 5th Vice-President, Hattiesburg
 MRS. I. C. TOLER, 6th Vice-President, Gloster

MRS. A. J. AVEN, W. M. U. Vice-President, Clinton
 MRS. D. M. NELSON, Recording Secretary, Clinton
 MISS FANNIE TRAYLOR, Young Peoples' Leader, Jackson
 MRS. D. M. NELSON, College Correspondent, Clinton
 MRS. J. L. JOHNSON, Training School Trustee, Hattiesburg
 MRS. W. J. DAVIS, Margaret Fund Trustee, Jackson

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. HENRY F. BROACH, White Cross Work, Meridian
 MRS. FRED HAMMACK, Mission Study, Flora
 MRS. HENRY F. BROACH, Personal Service Leader, Meridian
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This question has been asked frequently: What is the difference between a Church School of Missions and a Mission Study Institute. The Church School of Missions is the whole church membership organized into graded classes for the purpose of studying missions. The plan of grading is similar to that of a graded Sunday School. The classes study books adapted to their age and needs. It is now recognized everywhere as the best and most practicable plan for informing, instructing and inspiring the whole church for its missionary task and obligation. If you are interested in such a school please write to our Headquarters for a leaflet which gives plans, suggested books, etc.

A Mission Study Institute is a training school for the training of mission study teachers for W. M. S., Y. W. A. and Junior organizations—these institutes to be promoted in associations, cities or churches. While an institute of one day is better than none, three days or for city churches, five days are preferred. The purpose of these Training Schools is that the local churches may have well trained, capable, enthusiastic, efficient teachers for the teaching of mission study books of all grades from W. M. S. to Sunbeams. The need is great that our mission study classes do better work, more intensive study and the first step toward raising the standard of class work is to raise the type of teaching done. Such an institute provides the opportunity for better training.

A letter came to the office a few days ago telling of a consecrated woman living in a rolling chair because she is unable to walk a step, who has gathered together sixteen children in her community and organized a Sunbeam Band. She is making an opportunity for service. How many of us would have said in our hearts, "No, Lord, I am crippled. Surely, you do not expect me to do anything." Let us thank Him for our able bodies and express our gratitude by serving in a similar way.

Our associational Superintendent in writing of her year's work says: "I have two societies in my association that are one hundred per cent on 'Royal Service' subscribers and another society with a membership of 83—active members 57—with 19 subscriptions. This is indeed a splendid report. If we were as diligent about getting subscriptions for our denominational paper, Royal Service, Home and Foreign Fields and World Comrades as this Superintendent, we would not have as many uninformed members in our churches.

There came this morning in the morning's mail four organization slips filled out and sent in by a Young Peoples' Associational Leader. Within a week she has organized two G. A.'s, one R. A., and one Sunbeam Band. She is working toward the Ruby Anniversary Honor Roll and I expect to be able to publish her name on this page within a few weeks. Let us not forget that we are to do our best to organize and keep growing for nine months our auxiliaries. If all of our leaders were as diligent about their work as this enthusiastic leader, we would soon go over the top.

We are a bit disappointed because there are hosts of W. M. S. and Auxiliaries that have not reported for last quarter and more than 15 days have passed since the close of the quarter. However, the reports will be acceptable any time this month. Those of you who have neglected to send them in lay down your paper and fill out your blank and mail. Thank you.

Three Months to Reach 15,000

World Comrades goal for 1927, 15,000 subscribers.

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Back comes the magazine every month for a year,

With stories, puzzles and programs all like to hear.

Subscriptions to World Comrades run like a thermometer. Last month Mississippi was within 19 of the quota. This month we lack about one hundred of reaching it. Let's be sure that we renew our subscriptions immediately and keep WORLD COMRADES coming continuously to our children.

The first subscription sent in on the State Mission offering was \$35.00 from the Sunbeam Band of the First Church, McComb. Thirty-five children in the Band and thirty-five dollars! Surely, "A little child shall lead them."

Ruby Anniversary

Mrs. W. J. Neel of Georgia has written a leaflet on Methods of Enlistment or Ways to Win in our Ruby Anniversary. One of her points is "Talk About It". We women know just how much we talk about things we are most interested in, be they children, chickens, clothes or clubs. Shall we resolve to put first things first and talk about the high aims and plans of the Ruby Anniversary to enlist our unenlisted women in churches with missionary societies and the organization of missionary societies in churches without organizations. We have enough literature on our Anniversary if properly read and digested to make us seek an opportunity to "Talk About It". If we become interested enough to talk about it we are going to be interested enough to carry out our Slogan, "Say It With Service". Seek to know what your individual task is. Look around you and you will find some excellent woman starving for missionary information. He will bless the efforts put forth in His Name. Let us all have a mind to work.

The Greatest Force Among Southern Baptists—The Women

There is no force among Southern Baptists in ratio to number comparable to that band of women who work under the auspices of the Southern Baptist W. M. U.

The exact statistics as to the number of women in the Union have never been tabulated. There are in the South 20,961 local missionary societies, and these represent not only the adult women

societies but the Y. W. A.'s, the Royal Ambassadors and Sunbeams. There are probably not over 350,000 souls connected with all of these societies and of adult women there are probably not over 250,000.

Now the financial consideration is not the main thing to be thought of in connection with these consecrated women. For the vast majority of them teach in the Sunday Schools, many of them sing in the choirs, carry on their social service, support their churches with their presence, their prayers, their means, and, above all, they are the queens of the homes and mothers of the children.

Yet this comparatively small group of women among the nearly four million Southern Baptists gave last year more than half of all that was given to the Co-operative Program. To be specific, they gave \$4,149,383.59 of a total of \$8,222,537.00 which went to missions, education and benevolence. If the women represented by the W. M. U. of the Southern Baptist Convention are not in ratio to number the greatest religious power in the Convention, what is?—Alabama Baptist.

THE ORPHANAGE SIGNAL

Our greatest needs at the Orphanage today in supplies are:

- 1—Sheets for double beds.
- 2—Pillow cases.
- 3—Table linen, size six feet by eight feet.
- 4—Dresses or dress goods for Sunday use for girls 12 to 20 years of age, height five feet to five feet six inches, thirty to thirty-four bust.
- 5—Coats, sweaters and hose for same girls.
- 6—Clothing for boys from ten years to eighteen years of age.
- 7—Shoes for boys and girls, all sizes.
- 8—Toothbrushes, soaps, and combs.
- 9—Foodstuff is always in demand.

Send us what you can, we will appreciate it.

A paragraph about the Clinton meeting written for last week's paper somehow failed to get in. Disappointed in the failure of Evangelist George Cates, of Louisville, Ky., to come, on account of sickness, Pastor B. H. Lovelace preached for two weeks. Dr. Patterson, who conducted the opening devotional service for most of the time, said he had heard many of the greatest of world known evangelists, but he had never heard so good a series of gospel sermons. It was the opinion of all that Dr. Lovelace surpassed himself in these sermons. A special effort had been made to bring the students into the church on "Join the Church Day", and there were 114 received into the fellowship of the church on that day. The congregations were good throughout the meeting, and hardly any day passed on which some did not join the church. In all, there were probably over 200 additions to the church, some twenty or more of them for baptism. Professor Mackey and the choir rendered fine service.

Brother T. W. Wade, of Mt. Olive, finds that others are glad to read his Baptist Record after he has enjoyed it. If it helps you pass it on. Or you might get others to subscribe for it.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Members of the Family

How many of you know the FAMILY? Grandfather, Foreign Missions; Grandmother, Home Missions; Father, State Missions; Mother, Christian Education; Big Sister, Hospitals; Big Brother, Relief and Annuity; Baby Jack, Orphanage. Now isn't that a fine family? and worthy of our best interest and support? November is the month we are asking our B. Y. P. U.'s to present this interesting family to Southern Baptists. It is a blessing that reacts, and the Union that goes with the message about this OUR BUDGET FAMILY will receive a large blessing. Work you out a program, or use the one we sent you, or use the one in the November issue of the B. Y. P. U. MAGAZINE.

The New Line-Up for Davis Memorial, Jackson

The Davis Memorial Church presents an ideal organization in its Training Service. We give below the names of the officers showing the full set of overhead officers with several extra: Mr. A. W. Talbert, Director; Plummer Sanford, 1st Associate Director; Miss Agnes Davis, 2nd Associate Director; Mrs. Mary Bunyard, General Secretary; Alice Wade, Assistant Secretary; David Butler, Chorister; Mildred Parker, Pianist; Miss Effie Myers, Crayonist and in charge of posters; Mrs. T. J. Alford, Junior Leader No. 1; Miss Willie Mae Hall, Junior Leader No. 2; Miss Jessie Green, Junior Leader No. 3; Mrs. Ike Baine, Intermediate Leader No. 1; Dudley Tillman, Intermediate Leader No. 2; Miss Mabel Barnett, President Jewel Senior Union; Miss Beulah Cox, President Carter Senior Union; Mrs. C. C. Segrest, President Senior No. 3. Bro. R. B. Patterson is pastor of this splendid church. These unions include the unions of the Baptist Orphanage, which is a part of the work of this church, the boys and girls of the Orphanage being members of Davis Memorial Church.

A Bit of Extension Work

Davis Memorial Church, Jackson, has been interested in the new Baptist Church in Jackson, "Parkway", and have already assisted them in organizing three unions. This gives the church a good start in their Training Department. In addition to organizing these three unions Davis Memorial went to a negro church eight miles west of Florence and organized a B. Y. P. U. for them. An interesting program was also held in the Old Ladies' Home. The way to keep happy is to keep busy for the Lord, and Director Talbert not only keeps busy himself but is leading the members of the various unions in a program of activity.

Pontotoc Unions Doing Good Work

A word from Mr. Wayne McCarter, B. Y. P. U. Director at Pontotoc, also President of the Pontotoc County Associational B. Y. P. U., says that the work progresses nicely all over the county. He hopes to report every union in the Pontotoc Church A-1 and also expects to have an A-1 report for their General Organization.

Carthage Organizes Intermediate B. Y. P. U.

What is the answer? The Morgans! Yes, Mr. and Mrs. Claude Morgan are teaching in Carthage this year and they are both B. Y. P. U. workers. They found no B. Y. P. U.'s at Carthage when they went there and now they have two, a Senior and an Intermediate, both organized by Mrs. Morgan. She was on the field a month or more before Mr. Morgan got there, so she started the Senior B. Y. P. U. When Mr. Morgan came they elected him President of the Seniors, and Mrs. Morgan organized an Intermediate and is now their Leader. A consecrated school teacher has a wonderful opportunity to serve the Lord in a wonderful way. Congratulations to Carthage.

Brookhaven Elects New Junior Leader

Because of other duties, Miss Bernice Dupree, for a number of years the efficient Leader of the Hermon Dean Junior B. Y. P. U. of Brookhaven, has resigned, and Miss Reba Brewer has been elected to take her place. We hate to see Miss Dupree give up the work, but are glad to welcome Miss Brewer into the work and know that she will prove to be an excellent Leader for these fine boys and girls. They are the ones that took the state banner last year.

Rocky Creek Organizes Junior B. Y. P. U.

We are glad to announce that the Rocky Creek Church, George County, has organized a Junior B. Y. P. U. Mrs. Ruth Crenshaw has been elected Leader and we feel sure we will be receiving some good reports from this union all along.

Indianola Sets Up General Organization

We are glad to announce that Indianola has set up the General B. Y. P. U. Organization with a complete set of General Officers. Mrs. A. F. Crittendon was elected Director; Mr. Joseph Odenwald, Associate Director; Mr. Albert Pittman, General Secretary; Mrs. O. W. Holmes, Pianist, and Miss Pattye McLellan, Chorister. The different unions were reorganized and start off the fall work with a vim.

Question: How can I as pastor sell the B. Y. P. U. to the entire church?

Answer: Through the development of the General B. Y. P. U. Organization.

CRYSTAL SPRINGS

The Crystal Springs work responds in a very encouraging way to the plans and efforts of their new pastor. There have been sixteen additions to the church in the five Sundays here. There has been an increase in the Sunday School attendance of about one hundred. The attendance in the B. Y. P. U. Department has jumped from about 35 to 80. Two new B. Y. P. U.'s have been organized and another is to be organized next Sunday evening. There were 48 at the last prayer meeting, reporting 270 chapters read in the Bible the previous week.

We crave an interest in your prayers and that of the brotherhood throughout the state that we may be able to measure up to the great opportunities of this field.

Yours for the Record and all of our organized work,

—T. W. Talkington, Pastor.

GLAD TO GET BACK HOME

After being out of the good ole State of Mississippi for nearly fourteen years we are glad to get back. We spent three years in the Southwestern Baptist Theological Seminary, Fort Worth, Texas. Two years in Oklahoma, and seven years in North Louisiana. We have had some glorious experiences and some not so glorious. We were in the heart of the recent flood in North Louisiana, which we will not soon forget. Yet the Lord has been very gracious and good to us all these years.

The Pickens, Camden and Black Jack Churches extended me a call and I have accepted, and we are now on the field happily located in the very splendid and beautiful pastor's home at Pickens. On arriving we found the pastor's home partly furnished and the pantry well filled. The folk have given us a glad welcome and a cordial reception. For all of which we are very grateful and happy indeed to cast our lot among such kind and loyal friends.

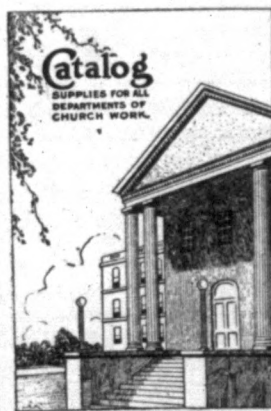
This combination or group of churches makes a very promising field. The very efficient and faithful pastors of these churches for the past two years were Bro. B. F. Collins and Bro. Bryan Simmons, Bro. B. F. Collins being pastor at Pickens and Camden and Bro. Simmons at Black Jack. These men of God are held in high esteem by the people of all creeds and no creed. Bro. Simmons surely accomplished a phenomenal task in leading the church at Black Jack to build a splendid brick meeting house. They have also given liberally for Missions. Our Treasurer's report for the past associational year shows that the Pickens Church gave for local expense and Missions on a ratio of nearly 50% 50%, and Camden has done nobly for Missions. These are some of the results of the untiring efforts of Bro. B. F. Collins in leading the churches out for World Missions.

Our preaching days are: Pickens, second and fourth Sundays, Camden the third, and Black Jack the first. Bro. Bryan Simmons will preach at Black Jack the fifth Sunday in October at 11 a. m., and Vaughn at night.

Bro. Editor, come to see us, you are always welcome. Any time that I can serve you, command me.

Cordially yours in Him,

—J. B. Perry.



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SIMPSON BAPTISTS SHOW BIG GROWTH

Association Receives Reports Showing Great Accomplishments of Year

The Simpson County Baptist Association had just closed one of the most successful sessions of history, it being the seventy-fifth anniversary of the association and the hundredth anniversary of the Strong River Church, where it convened this time. The church was organized on August 27, 1827, by Elders Francis Walker, Eliza Flowers and Ishom Russell. Elder Francis Walker became the first pastor and served the church for a number of years. The association was organized at old Palestine Church, near Georgetown, on Oct. 8, 1829, and was then called the Strong River Association, but the name was changed in 1920 to Simpson County Association. This was the sixth time that the Strong River Church had entertained the association in the 100 years; the other times being in 1836 and 1844, the Earl River, to which she belonged before the organization of the Strong River, and the Strong River in the years 1855, 1870 and 1898.

This session of the association was largely attended by old members and ex-pastors who had once been connected with the old church. And the reports of the churches were the best in recent years, and perhaps ever. There were 241 baptisms reported, a net gain of 41 members over the previous year, bringing the total membership of the churches of the county to 5,921 persons. There are 2,130 enrolled in Sunday Schools in the various churches. Contributions amounted to \$29,548.03 for local expenses and \$5,955.92 for missions and benevolences, making a total of \$35,503.95 for all causes. The valuation of the church property of the 38 churches in the association is \$120,600.

Visiting brethren who enlivened the discussions with their addresses and presence were Dr. R. B. Gunter, Corresponding Secretary of the State Convention Board, Jackson, Miss.; Missionary T. F. McCrea from China; Rev. B. E. Massey, associate superintendent of the Baptist Orphanage, Jackson, Miss.; Rev. Wayne Alliston, superintendent of the Baptist Hospital, Jackson, Miss.; Dr. H. M. King of Jackson, Miss.; Dr. J. L. Johnson, president of Mississippi Woman's College, Hattiesburg, Miss.; Dr. J. P. Williams, President State Baptist Convention, Mendenhall, Miss.; and Rev. J. H. Lige of McComb, Miss., the oldest living ex-pastor. Brother Lane was pastor of the church in 1886 and left the pastorate to go to college in the fall of '86. He is a preacher of ripe experience, yet vigorous, preaching almost every Sunday and burying more folks than perhaps any other minister in South Mississippi or in the state. He has touched so many lives in his varied pastoral supplies in this section of the state. Twelve persons stood up, though many of them enfeebled from age, when asked who were present when Brother Lane was pastor forty

years ago. They were W. M. Bush, Fred Brown, Mrs. Mary Lee, Mrs. Daisy Weathersby, Mrs. Ollie Berry, Robert Moore, Mrs. Amanda Bush, Susie Armstrong, Miss Lucy Moore, J. F. Miller, J. B. Ball, and Jane Berry.

The next session of the association will be held with the Beulah Church, two miles east of Magee, October 2-3, 1928. Rev. Z. T. Sullivan of D'Lo, is the moderator, and Rev. J. L. Boyd of Magee is the clerk, and W. F. Smith, Sr., of Magee is treasurer. Those who make reports a year hence are: On missions, W. W. Allred; on Christian education, W. F. Walker; and on social service, J. R. Buckley. The preacher for the annual sermon, Rev. Z. T. Sullivan, and the delegate to the Southern Baptist Convention, Rev. A. J. Hughes.

The association by unanimous vote asked the clerk, Rev. J. L. Boyd, to write a complete history of the association for its past seventy-five years.

BUNKER HILL CHURCH, MARION COUNTY

Bro. W. W. Kyzar and I have just closed a meeting at Bunker Hill, Marion County. It was one of the most spiritual meetings we had this year. This church had a very large ingathering last July when Bro. J. M. Metts of the First Church, Columbia, Miss., led them in a soul winning campaign and 86 were added to the church. In the meeting which we have just closed the Heavenly Father had some great spiritual truths and blessings to impart to His children.

The people came in large numbers and cooperated in a fine way. The noble pastor of this church, Bro. L. T. Aultman, is a great asset to a meeting. He was untiring in his efforts. Bro. Metts was of great help to us also.

There were at least two mountain peak services. One of these services was on Friday morning when Bro. Kyzar under the power of the Holy Spirit spoke on Obedience. After this service the church voted to double their quota for the 1928 Cooperative Program. Everybody was happy. Another great hour was Sunday morning when the Holy Spirit opened our eyes to our responsibility to God as His stewards. Bro. Kyzar brought one of the greatest messages on Stewardship we have ever heard. Practically the whole audience pledged to be honest with God. At the close of that service one man told Bro. Kyzar that from now on he would be God's steward for three quarter section of land.

Friday afternoon and Saturday morning and afternoon it was our privilege to attend the Marion County Association which met at Goss. Bro. J. M. Metts is the very efficient moderator. Bro. L. T. Aultman preached the annual sermon. Bro. Kyzar and I had the joy of speaking on Evangelism Saturday afternoon.

Sunday when the meeting at Bunker Hill came to a close found the people on the mountain top. The

pastor, most of the deacons and many of the people realized that the Baptist Record is essential for the accomplishing of God's purpose of world-wide evangelization, they are going to try to place the Record in the Budget at the next church conference. We know it will be a great blessing to them. The total number of additions was 18. Four young people surrendered to God's call for special service—three for the mission field, and one to sing the Gospel.

We go next Sunday to Bude. Brethren pray for us.

—Joe Canzoneri.

OVER THE LINE

The Baptist Record is a welcome visitor to us each week. I read with profound pleasure the many good things concerning the progress of the Kingdom work in my native State. It's like getting a boy out of the country into a city: You can get the man out of his State, but the love for that State work ever remains.

I read with keen interest the reports from the brethren, the constant moving of the pastors, the good editorials, and many other items.

A short sketch of the good side of my work might be of interest to some one. Although we have our ups and downs, trials and seemingly failures, as in other places, yet I rather tell you about the good things the Lord has done for us. I have

the same work that I accepted when I came to Alabama three years ago last August. This associational year has just closed. We received 89 during the year and I baptized two others last Sunday. Each auxiliary of our work is making good progress; yet there is room for a greater progress. I have also done some extension work in the B. Y. P. U. department in a nearby association, where there was no B. Y. P. U. work, by organizing sixteen unions and then getting these together and organizing an Associational B. Y. P. U. without missing any appointments with my own work. The Lord gave me a good summer's work in revivals continuing from June to middle of September, which space fails me to give details here. For which to Him I give all the praise.

I notice in last week's issue that long letters out of the State found their way to the wastebasket, so I shall close for fear that mine might go that way.

I sincerely crave the earnest prayers of all Mississippi Christians that the Lord will continue to use us in a great way for His cause.

Your devoted brother in Christ,
—D. W. Bishop.

Builders' Foreman: "Excuse me, but are you the lady wat's singing?"

Lady: "Yes, I was singing. Why?"

"Well, might I ask you not to hang out that top note so long. The men have knocked off twice already, mistakin' it for the dinner whistle."

A Million Dollar Memorial to Wm. Lunsford

FOR THE RELIEF OF AGED AND INFIRM PREACHERS

The Relief and Annuity Board of the Southern Baptist Convention in announcing a gift of \$25,000.00 from an esteemed brother whose name is withheld by request, stands ready to issue life annuity bonds to other donors to the fund and will thus build a million dollar memorial to its late founder and secretary, Doctor William Lunsford. The donor says under date of June 25, 1927:

"It is my deep conviction that in some notable way Southern Baptists should perpetuate the memory of William Lunsford, who literally gave his life away for the Baptist preachers of the South. His sacrificial life and death should call our people to some signal deed of devotion—such as the gathering of a million dollars in Annuity Bonds.

"I should like anonymously to be the first thus to show my love for him and for the Baptist preachers of the South, whom he loved so well. That is the chief reason why I am sending you this \$25,000.00. God grant it may be the first fruits of a great ingathering which shall be a worthy monument to our beloved brother, and at the same time serve to drive farther away from the hearts of our glorious host of Southern Baptist preachers the haunting and paralyzing dread of penniless invalidism or destitute age."

Who will be the next to set forward this worthy undertaking? We propose to erect this monument to Doctor Lunsford out of funds coming to the Board through gifts of money on a life annuity basis and by funds bequeathed for the purpose in wills.

The William Lunsford Memorial Life Annuity Bonds may be had in sums as low as \$100 and as high as the friends of Ministerial Relief may wish to take them. Liberal Interest Rates.

WRITE FOR FULLER INFORMATION

The Relief and Annuity Board

THOMAS J. WATTS, Corresponding Secretary
1226 ATHLETIC CLUB BUILDING
DALLAS, TEXAS

The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

A Garden

A garden is earth's hymn of praise
to heaven

Sung every season in some chang-
ing tune,

Where chords are colors and where
odors sweet

Are tender symphonies.

—Selected.

"Consider the Lilies of the Field"

A young lady once heard her younger brother, whose task it was to "cut the weeds", grumbling about that little old pest of a weed "Poor Joe". "It isn't good for anything in the world", he said. "It's just a nuisance". But she said, "You are wrong. Its little star-like white flowers are beautiful. It protects the soil and helps reclaim the waste places. It will grow on very poor soil that might otherwise be washed into gullies." "Aw 'taint nothin' but a weed an' never has done no good to nobody." "But I'll show you that it will", replied his sister. So she wrote a lovely little poem called "Poor Joe", which was accepted by an editor who paid her the price of a lovely spring bonnet.

We may not all be able to write poems about our despoiled wild flowers, but we can be grateful for their richness and beauty; and we have such abundant variety in our own state. Some of us look longingly toward the tropics and the gorgeous beauty displayed there in forest and field, but we have many, many field and forest beauties which they do not have. The rich golden flowers that cover our plains, fields and meadows are a delight to the eye. Some people call them "wild artichokes", but even by that unpoetic name they are wonderful.

Some one has facetiously said, "The Lord must love common people. He made so many of them." But common, or uncommon, He has made many delightful things which poor people may enjoy with no expense whatever. And the prodigal profusion of colorful wild flowers is no small thing. Think how we'd miss them if they were all suddenly taken from us. And while we may not be able to earn a lovely bonnet by writing a poem we can look upon the earth and know that it is good and that it is good to live in it.

The following beautiful prose poem written of a place farther north than ours is clipped from a current newspaper:

Pageant of Weeds

This is the time of the blooming of great weeds in pastures and low grounds. Sturdy and gorgeous they press in upon the city, and ask no favors of horticultural experts. Just now they are holding a massing of the colors in plain view of hurrying Broadway where it skirts Van Cortlandt, and, pausing with due pre-

cautions to watch their response to a whole week of sunlight upon rain-faded ground, one might think that he was looking out across the Old Med-der—for a minute.

Not all are there, but no one could miss the Joe Pye weed, waving its soft pink flower-heads above all the rest, nor the dark Tyrian purple ironweed, almost as tall, nor the gay and still untarnished various plumes of goldenrod. The blue lobelia blooms steadily along the shady borders of the field, where it runs under sumac and cornel bushes, and the old-time boneset—useless to a city which has no attic rafters from which to hang bundles of herbs in winter—reconciles the strife of colors with the mild white of its aromatic flowers. But no simplers come to gather it, the wild hyssop or blue vervain growing so bravely there.

Now when the mowing machine has gone from the meadows and the plow has not yet come, these wild September weeds rush in and make a field of their own, while in those free and happy low pastures where cows are the sole harvesters, their soaring vitality in a year like this hides fences and swims streams. The purple loosestrife in long ranks and cloudy masses, like a sunset trailed along the earth, is covering miles of lowland, reblooming every day in amethyst, wading like the cat-tails and adorning waste land. Fragrance from the white balls of the river-bush is blown across the road. In dark places the false Solomon's seal wears pendants of coral, and rich red satin of the scarcer cardinal flower shows too startlingly at brook-sides to leave it just hope of a future, while along swamp margins the comber blue of closed gentians says no to every guest and will not open even for the sun. September never swept along the landscape in such fresh array, nor with more gallant banners."

Most of these mentioned grow in Mississippi, and many, many more not mentioned in "The Pageant".

But now we come to earth with one other suggestion on making money for the home woman. We hope she'll ever remember "The tithe is the Lord's".

How to Make Spare Time Count

Very often I have asked myself, "How can I make a little spare money for those curtains, that rug, and the many, many things all home lovers wish to have to make their home attractive and beautiful?"

I have tried several things to make that "spare money", but here is the most successful of my plans.

I send to garment companies and get quilt patches from the cuttings around the neck and under the arms, and these I work up into quilt tops or even comforters and quilts.

The remnants or quilt patches are very reasonable. From a one dollar bundle of percale or gingham I have made five or six quilts.

These I can dispose of at a reasonable price and still have a little extra.

If one wishes they might use worsted or silk pieces, but in my locality I find the cotton goods brings the most demand. They are also cheaper.

I have found many different designs that are very effective when completed. Some of the simple ones I have pieced and set together in one day besides the other work for a family of five. Of course these do not bring quite as much as the ones with more work but they do not take as long to complete.

My one aim is to have all quilt patches exactly the right size so that all seams will come together where they should. This is what makes a quilt pretty. And I always try to be careful in sewing them so that they don't rip or pull to pieces.

—Helpmate.

A MUSIC LOVER

With the announcement of several new songs by James Henry Fillmore, a number of instances in the life of this remarkable man have come to light. Mr. Fillmore edited five different church hymnals, the latest of which is "The New Praise Hymnal Revised". He has also published innumerable Sunday School and children's song books. Some of Mr. Fillmore's more popular recent sheet music is "What Is Thy Will For Me", "If We All Had the Spirit of Jesus", "If I Could But Tell All the Glory", and "The Beautiful Garden of Prayer". The last mentioned was issued less than two years ago, and its sales have exceeded 60,000 copies so far.

Mr. J. H. Fillmore was born in Cincinnati, Ohio, June 1st, 1839. His father was a preacher, musician and publisher of song books. James Henry was the oldest of seven children, five boys and two girls. The boys were all musicians, three of them composers, and one a teacher in the public schools.

The father died a few days after James Henry had graduated from the Methodist Book Concern, where he had learned the printer's trade, and to set music in type. With the care of his mother and the younger children left to him, he began the study of music, at the same time teaching singing in schools, using his father's song books. The following seven years were spent teaching in Missouri, Kentucky and Tennessee. In the meantime, he had been composing songs, and had a sufficient number to make up a book.

Not having enough money to produce the book, he went to a printing office, and asked permission to set the type, which was granted. The printer was to make the plates, and allow him time to sell the books before paying for them. The Methodist Book Concern then agreed to print and bind the books under the same arrangement. The plan worked, and the sales of the book were large.

The Fillmore Brother's Music House began with the publishing of a Sunday School song book in 1874 entitled "Songs of Glory". The brother Frank, next in age to James Henry, was then learning the printing business, and filled orders for books by working after hours, thus providing schooling for the younger children. The business grew, and as the younger children finished school, they entered the business. Henry Fillmore, son of James Henry, is quite a noted writer of band and orchestra music, and leader of one of the largest bands in Cincinnati.

Other well known songs written and published by the Fillmore Brothers are, "Tell Mother I'll Be There", "I'll Wear a White Flower For Your Mother Dear", "Father in Need I Come to Thee".

THOMASTOWN

Our meeting began at Thomastown, Leake County, Sept. 18th, and closed the 29th. State Evangelist C. T. Johnson did the preaching to the satisfaction of all. He brought us wonderful messages both day and night. Bro. D. C. Hall of Philadelphia was singer and booster choir leader, and Miss Gwendolyn Stewart of Sebastopol was pianist. The services were well attended. The night services were held in the School Auditorium with a seating capacity of about 500 and each night was full to overflowing. Rev. J. L. McMillan, pastor of Thomastown Baptist Church, was unable to attend regularly, but came when he could. Bro. Lucas, pastor of Wake Forest Church, was there, also Rev. B. F. Odom. There were 35 additions to the church, 5 by letter and 30 for baptism. The contribution was very liberal, the church and others giving \$234.00, for which we are very grateful. On Thursday night a joint meeting of Thomastown and Wake Forest Baptist Churches was held in the school house for the purpose of consolidating the two churches and building a new house of worship at Thomastown, nearer the center of the community, and to be called Thomastown Baptist Church, Brother Johnson acting as moderator. The consolidation was unanimously voted for, a building committee was appointed and they are already at work, and we hope ere long to have a nice new church.

We feel that the community has been wonderfully uplifted and that lasting good has been done, for which we give God the praise.

—Mrs. R. L. Bell.

"What are you going to do with the oil stove?"
"Going to take it home and put it under my wife's bed."
"But it under your wife's bed?"
"Yes she's from Arkansas, and likes Hot Springs!"

BOYS & Earn Xmas Money
GIRLS
Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept. 250 B. R. Brooklyn, N. Y.

Sunday School Department

Concerning the Elementary Exhibit at Greenville in 1928

The Award

To win a blue ribbon award at a state exhibit means a great deal, for there are many competitors and the standard is high. But to win the Red, White and Blue Ribbon at the Southern Baptist Sunday School Conference will be a signal honor—for in this only blue ribbon winners in state exhibits will compete.

Types of Acceptable Exhibit Material

I—Graded Lesson Books

(Pupils' books of the Graded Series, 6 months' work from each pupil completing.)

The points for scoring on covers and work:

Neatness	2 points
Attractiveness	2 points
Accuracy	3 points
Completeness	3 points

II—Note Books

(Pupils using either Uniform or Graded Lessons.)

Illustrated Memory Work Passages

Illustrated Songs.

Missionary Booklets.

Temperance Booklets.

Note Book on Life of Christ.

Note Book on any other Bible or Missionary Character.

The points for scoring on these and all that follow are:

Neatness	2 points
Attractiveness	2 points
Originality	2 points
Accuracy	4 points

III—Presentation Work for Others
Scrap Books, Sunshine Boxes, Envelopes of Dells, Cut-outs, etc.

IV—Map Drawing by Juniors

(Maps should be drawn or mounted on cardboard and should be at least 12x18. Any of the following:

Outline Map of Old Testament Palestine and the Two Kingdoms period.

Outline Map of Palestine in the time of Christ.

Outline Map of Paul's First Missionary Journey.

Outline Map of Paul's Second Missionary Journey.

Outline Map of Paul's Third Missionary Journey.

Outline Map of Paul's Journey to Rome.

V—Modeling

(Either paper pulp, salt and flour, or plasticine.)

Map of Palestine, Oriental House, Sheep Fold, Water Pot, Candlestick, or other Oriental models.

VI—Constructive Work

(Cardboard, paper, etc.)

Oriental House, Table, Tabernacle, Chariot, Bible Scroll, etc.

VII—Superintendents, State

Elementary Secretaries and

Teachers Devices

Posters: Birthday, Seasonal, Missionary, Temperance; Illustrated Songs, Attendance Devices, Honor Rolls, etc.

How To Ship Packages

1. Wrap packages carefully. Posters must be laid between stiff cardboard or rolled in mailing tubes.
2. Address to Mr. H. C. McGill, Textile Hall, Greenville, S. C., For Elementary Exhibit.
3. Put your return address on wrapping.
4. Prepay all charges, whether postage or express.
5. Start in time for them to reach Greenville before noon, Monday, January 16. Material arriving later will not be entered.

How To Mark Each Article

Write your State Sunday School office for stickers to place on the back of each article within the package presented for exhibit. The sticker bears the following:

Church _____
Department _____
Pupil (?) _____ Teacher (?) _____
Home _____
Address _____

Return of Material

If above directions are properly followed the material will be returned direct from Greenville.

Any piece of material which is not properly marked will be carried back to the Nashville office of the Baptist Sunday School Board and held for one month subject to claim.

—Lillian S. Forbes,
Secretary The Elementary Department.

MEETING AT BOWEN MEMORIAL CHURCH IN JACKSON COUNTY

S. J. Rhodes

It was my privilege to be with Brother B. H. Ellis and his good wife in a meeting of six days. The Lord gave us a great blessing in the salvation of several people. There were ten additions to the church, eight of them for baptism.

The people who compose the membership of this church are Creoles. Brother Ellis and his faithful wife have been working with them as Missionaries for about six years, and they have done a most marvelous piece of work. Of course we do not know all the results of the work of these faithful workers, but as we looked around we found that they have the third largest Sunday School in the county. Only two churches in the county have a larger Sunday School than they, and both of these two churches are full time town churches. Only one church in the county has reported more baptisms in the last year than this church has. I found this the easiest church I have been in any where to hold a meeting. Although we were in the meeting only six days, the results were better than any country church in the county this year, and I have been in meetings in all of them except two. The people pray and co-operate with a preacher and make it

easy to win the lost for the Lord. Another thing should be said, they have the best choir in any church in the county.

The State Convention Board is helping to maintain this work, and I do not know of a field any where that better returns are coming from the money invested. The church needs a house to worship in very badly. They are at present using the school house, which is very uncomfortable for church work. The people are very poor people, and have not been able to build the church house they need. If any reader of this article should feel disposed to make a contribution to a building fund, it may be sent to Rev. B. H. Ellis, Ocean Springs, Miss., R. F. D. 2.

Brother and Sister Ellis teach the school for the people, and of course their salary is paid by the county for this work, and what the State Board is paying them to work as Missionaries to the people (all of it together less than the average pastor gets) is the sum total of their income. And there is not a better educated preacher in the county than Brother Ellis. And certainly I have not seen a more sacrificial people any where who are giving the best of their time and talents to those people who need help. Let us pray for them, and if it is possible make some contribution to the work, and write to these your Missionaries and tell them you are praying for them, and thus give them all the encouragement you can as they struggle with the problems there. And if you have an opportunity, visit them in their work. The Mission can easily be reached by automobile from Ocean Springs, Wiggins or Lucedale.

First Baptist Church,
Sweetwater, Texas.

GRENADA

Recently we had a great revival in the little town of Holcomb, with Dr. W. M. Bostick, Home Board Evangelist, preaching twice daily.

We are really grateful to the Board for letting us have Dr. Bostick. The church was revived and 19 new members added to the membership. Fortunate is the church that can secure Bro. Bostick's services.

B. Y. P. U. Institute

Two weeks ago Bro. Wilds and Miss Durscherl came and held the B. Y. P. U. Institute for us, which was a great success. Many diplomas and seals were delivered as a result.

Following the B. Y. P. U. course came our Stewardship Institute under the direction of Bro. Hodge. Words cannot express the far-reaching good that was done. Hodge certainly knows his business. Over thirty diplomas and a number of seals were awarded as a result of this institute. It will be a blessing to any church to secure Bro. Hodge for an institute.

With every good wish to the readers of the Record,

Yours in Him,

—W. E. Farr.

COLLEGE COLUMN

Baptist Student Joining Day Observed

Oct. 2 was Baptist Student Joining Day for those students attending college in Hattiesburg. S. T. C. had fifty students to unite by letter with the Fifth Avenue and First Baptist Churches. Others have already joined the churches, and still others expect to do so. The present goal is that one hundred students will unite early in the year.

Sunday School Classes

First Baptist Church has organized the Excelsior Class for girls. Twenty-five students belong, and interest is growing from week to week. The class has chosen for its motto, "Climb, though the steps be rugged". J. H. Pennebaker, Student Secretary, teaches the class.

The Fifth Avenue Sunday School has a class of forty college girls. Miss Layette Webb, head of the S. T. C. Home Economics Department, teaches. The class is well organized and interesting.

The young men at Fifth Avenue Baptist Church were given their choice of organizing a separate college class, or of uniting with the Men's Bible Class. They chose the latter because of the broadening influence of fellowship with Christian men.

B. Y. P. U. Study Course

Mr. Pennebaker gave a study course in the B. Y. P. U. Manual to about thirty-four B. Y. P. U. members. He expects to teach another book, beginning Oct. 17th, to a larger class.

Stunt Night Oct. 15

A varied and interesting program was given Oct. 15, in Chapel Hall. The greater part of the program was given by S. T. C. students with two additional numbers by a Woman's College quartette of singers and players. The readings, negro minstrel features, solos, duets, and quartettes were all "stunts" worth hearing and seeing. Proceeds are to help pay the expenses of delegates to the Conference at Starkville.

—Gwendolen Ellis,
Reporter S. T. C.

60 DAYS:

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12 books free with 100 order
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East Mississippi Department

By R. L. Breland

Coffeeville

Our revival meeting began with the Coffeeville Baptist Church on Sunday, October 2, 1927, and continued through the next Sunday. Rev. Clyde Breland of Walton, Ky., did the preaching. Congregations were good all the way through and the interest was fair. The ingathering was not great as we had really had two revivals in the church this year: Brethren Davis and Grafton were here in July and a number were received into the church then, also several members were received from the Johnston-Hall meeting at Seuna Valley in August; yet seven were received in this meeting.

Our people were loyal to the meeting, attending well and contributing real well to the expenses of the meeting. The school gave permission to all students who desired to do so to attend the day services, and as a consequence a large number of both pupils and teachers attended, thus making our day-time congregations real good. The preacher brought us some splendid Bible messages. He stayed close to the Old Book, did not shun the whole truth for popularity's sake. They were plain and helpful, and all who like the gospel in purity were loud in their commendation of the messages.

I feel that the work is on a higher plane than it has ever been. Our people are seemingly taking more thought of the meaning of church membership; that is, the majority of them are. There is always a remnant in every church that have no conception of the meaning and worth of the church and does not care. We have them; but in the main our people want to do the right and so we are hopeful that the future will bring us better days. Our Sunday School is undertaking to organize more thoroughly and set its face towards a Standard. It is easily reached with just a little thought and effort on the part of all. A Christian who is not desirous of reaching higher heights in any and all phases of Christian work is not of the New Testament Spirit. Christ was a progressive in every sense of the word.

Notes and Comments

The Executive Board of the Yalobusha County Baptist Association will hold its quarterly meeting with Big Springs Baptist Church, six miles west of Water Valley, the fifth Sunday in this month, Oct. 30, beginning at 9:30 a. m. A good program is announced. Rev. G. C. Hodges, our State Budget and Stewardship Director, has been invited to be present.

Rev. L. E. Roane has resigned the work at Scobey and Wayside and therefore has two Sundays that he can give to churches near him. His

address is Coffeeville, Miss., Route 4.

I am in receipt of a splendid program of the Newton County Baptist Association which is to meet with Mt. Pleasant Baptist Church, a few miles north of Hickory, on the 19th and 20th of this month. My good friend, Bro. W. N. McLemore of Union, who is the splendid clerk of that body, sent me the program.

Every Baptist in this part of the State should hear the sermon by Dr. George W. Truett, of Texas, on Thursday night of the Baptist State Convention at Grenada, Nov. 17th at 8:00 p. m. Be there early if you expect to get a seat.

Rev. C. C. Weaver is now located at Hernando. We regret to give him up in these parts but congratulate Hernando on securing such a live, energetic pastor. May the Lord bless both pastor and people.

Hon. W. J. Bryan, one of America's greatest Christian statesmen, once said: "The humblest citizen in all the land, when clad in the armor of a righteous cause, is stronger than all the hosts of evil."

One has said that "Sin is the root of all sins, and to stop sins the root, sin, must be eradicated. Only the blood of Christ can eradicate sin."

AN ORDINATION

Sunday, Oct. 9th, the church at Shivers, Miss., ordained to the full work of the ministry Bro. E. B. Shivers. The council was composed of Ministers J. H. Lane of McComb, Miss., J. W. Gray, and C. W. Black of Shivers, Miss., Deacons Jim Murray and Henry Lane of Hebron Church, V. P. Shivers and D. W. Hollifield of Shivers Church and Franklin Shivers of Oak Grove, La.

The ordination was at eleven o'clock. The writer preached the sermon. In the afternoon Bro. J. H. Lane preached a powerful sermon.

This church ordained Brother Lane forty-two years ago. It was then called Salem and was located about a mile below the present site. May the Lord bless Bro. Shivers and make him a faithful minister as He has blessed and used Bro. Lane these many years.

—C. W. Black, Pastor.

HEART DISEASE IN CHILDREN F. J. Underwood, M.D.

Heart disease in childhood, when acquired, is the result of some infection, in most cases an infection of the upper respiratory tract, and needless to say all foci of infection in children with heart disease should be cleared up to prevent re-infection. Chorea, arthritis, tonsillitis, and heart disease is a well-known syndrome in pediatric practice. In chorea or arthritis the doctor always looks for foci of infection, as one attack is so frequently followed by a recurrence and there is always danger of heart complications.

A child with heart disease may

live and develop normally. On the other hand, when compensation fails the outlook or prognosis is usually hopeless. While it is difficult to prevent infection and heart disease in the individual child, much can be done to prevent by immunization and vaccination against certain preventable diseases and also much may be accomplished to prevent the child with cardiac (heart) disease having a break in compensation, first by removing foci of infection, second by preventing overstrain. This is difficult in childhood as the normal growth puts a strain on the heart.

During the pubescent years the heart normally doubles its size. The communicable diseases are most common in childhood with their concurrent infections, and the natural instinct of the child is to romp and play, and any of these factors may bring about a break in compensation. Often the best criterion of the heart condition is the state of the general nutrition, and this is possibly the best guide to the severity of the lesion, as well as to the degree of activities which may be allowed. Better have the child in bed for weeks or months than allow a break in compensation. The physician's advice, or better say his orders, must be carried out to the letter if a tragedy is to be averted.

A GREAT REVIVAL MEETING AT WESSON

Rev. C. T. Johnson and Brother Curtis Hall, State Board Evangelists, came to the Wesson Baptist Church the first Sunday in this month and worked with us during the following week.

Bro. Johnson preached the gospel without fear. He really did the best preaching I have heard during a meeting. Holding up Christ, pointing out sin in its blackness and encouraging the officers and members of the church to go forward in a rapid way. I am sure lasting good was done and we will be able to see the fruits of the meeting for weeks to come.

Curtis Hall is a great leader. He took hold of our boys and girls and had them singing as only boys and girls in South Mississippi can sing. It was a delight to hear them pour out their voices in praises to God.

I am happy to note that our State Board has used sound judgment in selecting such men as Johnson and Hall to preach and sing the gospel. They deliver the message and wait for God to move the people. I am sure we need that type of evangelism throughout the South.

This was Bro. Johnson's second meeting with Wesson Church. I feel that he was able to do far more this time than he did last year. Our people stated that our meeting last year was the greatest ever held in Wesson. We give God the praise for all that was done.

—E. S. Flynt.

Jones was talking to some friends of a fishing trip he was contemplating on his holiday. "Are there any trout up there?" questioned one of his friends.

"Trout? Thousands of 'em," re-

plied the other enthusiastically.

"Will they bite easily?"

"Will they bite easily?"

"Will they?" reiterated Jones.

"Why, they're absolutely vicious! A man has to hide behind a tree to bait his hook."—Ex.

HEAVY FRUITER

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In Clinton, Miss., nice walking distance from Mississippi and Hillman Colleges and High School, a good six room house with entrance hall and bathroom, with water and lights installed. It has four large lots, all joining, which gives ample room for chickens, cows and hogs.

Just an ideal place to live, rear and educate your children. This is only twenty minutes' drive from Jackson over fine concrete road. May be had now at real honest-to-goodness bargain.

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Jackson, Mississippi.

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It is a habit that is well
worth cultivating.

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Jackson, Mississippi

J. M. Hartfield,
President.

O. B. Taylor,
Vice-President.

MODERN MIRACLES

Jennie N. Standifer

One summer Reverend James Morton, pastor of the church of B— and his wife, spent their vacation visiting the Holy Land. One afternoon while in Joppa, they went for a walk down a leading thoroughfare, which was narrow and dirty. On a corner they found themselves surrounded by a jabbering, howling, gesticulating, Oriental mob. All were wearing native costumes and were ragged, filthy and rude. Many of them insisted upon the foreigners giving them money, being professional beggars, or buying their beads, shells and curios of the land at enormous prices.

Mrs. Morton became very much frightened, but there seemed to be no way to extricate themselves from the rabble. Just at the moment when she felt that she could bear contact with these people no longer, a young woman in a snowy white dress of modern make came down the street and the crowd made way for her with respectful greetings and smiles.

"Come to my house, friends," she invited in excellent English. "You need rest and a cup of tea."

The invitation was accepted, and the American and his wife followed the white-clad figure a block down the street and entered a yard bright with flowers. They were invited into a small English cottage. The living room was neatly furnished with rugs, comfortable rockers, a table and a bookcase.

"Have chairs and I will bring the tea," said the girl.

While she was out of the room the preacher and his wife looked at the books in the bookcase. Most of them were old friends, instructive, helpful and uplifting. On the table lay a Bible and several hymn books. The Bible showed much use. Mrs. Morton was looking at it when their hostess entered with the tea and a plate of delicious cookies. Soon a young man and a young girl, also wearing neat, modern clothes, entered, and were introduced as the brother and sister of the older girl. They too spoke English, although their black hair and eyes, and dark skin proclaimed them Orientals.

As the guests were sipping their tea the young woman held up the Bible and said:

"This dear Book made us what we are—different from the rabble that surrounded you this afternoon. When quite a young girl I bought it from a man who had stolen it from an American preacher. His name and address are on the front page. I was so anxious to find out what was in the book that I went to a Mission school and learned to speak and read English. What I read in this Bible caused me to write to the preachers in the United States from whom it was stolen. I asked him to sell it to me. If he would not, I would send it to him. He replied that he would be glad to give me the book and wanted to know if I would like to go to a Mission school. If I did, the girls and women of his

congregation would send me to a Christian college. The school I had attended to learn to read English was only for very young girls. I replied that I would be glad to go to the school he named, and would give my life to helping my own people become Christians. I had learned of Jesus and had accepted Him for my Savior, and I wished to tell others about Him.

"Do you teach school?" asked Mrs. Morton.

"Yes, I have private pupils. I led my dear mother, who is now dead, to become a Christian, and also my brother and sister. They teach in the primary grades. The main object of our work is to lead our pupils to Christ. And they change after being with us a while—just as we are changed in heart when we become Christians. Jesus coming into their lives always works a miracle."

"They are modern miracles," declared the preacher, "and the Lord helping us we will in future give our best efforts to bringing about many such miracles."

"So be it," replied the sisters and their brother in concert.

There was a tap at the door. The girl in white opened it and there stood a smiling Arab with a tray of shells from the River Jordan, beads of many colors, and other curios of the land. He made a low bow and began jabbering excitedly in his native tongue.

"He is saying," the girl in white interpreted, "that he wants to give you these souvenirs of Palestine, because you are my guests. His two little girls are my pupils."

Before Mr. Morton or his wife could express their thanks and appreciation, the man began speaking again.

"He says he wants you to give them to children in your country," continued the girl. "He wants you to tell them about our school and what it does for boys and girls to hear about Jesus."

"Tell him we will gladly do so," promised the preacher. "Many thanks for his gift."

And that is why so many young people of the Southland who have heard Mr. and Mrs. Morton talk on the Orient have received souvenirs of the land where Jesus preached and worked miracles, and where the teaching of God's Word still is working miracles in the hearts of all who hear and heed it.

TRUE CHRISTIAN HAPPINESS

The secret of true Christian happiness is: (1) A determination to find it, have it, and hold it; (2) A willingness to be obedient to the will of God in our lives, as He graciously unfolds it to us; (3) A consecrated life, fully and completely to Him; that is, do as the brethren did at Corinth, who: "first gave their own selves to the Lord"; (4) Seeking His will concerning our own lives in His written word.

Now here comes the test. According to the scriptures the Lord wants our money and our time. "Give and

it shall be"; "Go ye therefore". If we love God we are willing to give, and do all that the Lord wants us to give and do. The tithe is the minimum. No Christian can be truly happy and stop short of giving one-tenth to the Lord. It's true that, in a sense, all we possess, even our own selves, belong to God. But as stewards, we are required to be faithful. And to be faithful stewards means to be faithful in every material thing that we possess as well as every spiritual thing.

As concerning giving, the Apostle Paul instructed the church at Corinth to lay by in store as the Lord prospered them. He surely did not mean for them to lay by in store all that they had, for they needed a part of it for a living. So he surely meant for them to lay by in store a certain per cent of their material income. And no student of God's word will attempt to say that the tithe is more than God wants, according to the scriptures.

As concerning the giving of our time to "Go" and to "Do", may be divided as follows: (1) Give time to pray every day, always seeking the will of God in very earnest prayer at all times, especially in the early morning hour. (2) Give time to read His word every day; not the Bible only, but other good literature, such as good religious books, papers, magazines, etc. (3) Give time to serve God, remembering that doing service for the benefit of fallen humanity is doing service to God and for God.

Another very important feature in the secret of finding true Christian happiness is to find at the earliest possible moment the thing that God has chosen for us to do. God has a special work or a special calling for every man. Remember that God calls some men for pastors, some for evangelists, others for teachers and some for helpers in other and various ways.

Very much could be said (and so it is, in God's word) setting forth in a more detailed way the gifts, duties and privileges of a Christian, but enough has been said in this article if adopted and put in practice to bring true Christian happiness to the extent that it will be pleasant to worship and serve God. This writer knows it by experience, as well as by the written word of God.

—J. E. Heath,

Winona, Miss. (R. 6.)

ITAWAMBA COUNTY ASSOCIATION

The Itawamba County Association had more churches represented than heretofore; each one who was to make reports was there with his report, on time, and with a good report. The discussions were good. Some say it was the best association that this county has ever had. Plans were laid out for the next year's work. The association voted to have a county-wide Stewardship Institute.

—D. H. Waters.

IN MEMORIAM

Resolutions

Whereas, it has pleased our Heavenly Father to call home our beloved friend and sister, Mrs. S. D. Wooten, who was a faithful member of the Coldwater Baptist Church and Woman's Missionary Society; and who was always kind, charitable and cheerful in helping bear burdens of others, therefore be it resolved:

First, that the Woman's Missionary Society of Coldwater Baptist Church bow in humble submission to the will of our Heavenly Father who is merciful and does all things well.

Second, that we strive to follow her example of a beautiful and Christ-like life and that we shall cherish her memory as an inspiration to a consecrated life of service. Her's was an unflinching faith in the love of God. She found delight in doing kind deeds unto others, forgetting not to minister unto Him in the little things, the small duties and opportunities of each day; in the word of sympathy, or the happy face, as well as in the great and widely helpful deeds. In as much as she served her family and those in distress, she performed service unto our Father above.

Third, that we offer our heartfelt sympathy to the sorrowing loved ones. We shall miss her, but thanks be to God that we feel her influence is still living and shall inspire us always.

May the Lord comfort and sustain the bereaved family and may her mantle fall upon them for the advancement of His Cause.

Fourth, that a copy of these resolutions be sent to the family, one to the Baptist Record and one to the Tate County Democrat for publication.

Mrs. M. C. Dougherty,
Mrs. E. C. Turley,
Mrs. W. F. Ballard,
Committee.

Coldwater, Miss.

Mr. W. V. Sugg

On August 25th, 1927, Mr. W. V. Sugg of Shaw, Mississippi, passed away after more than a year of the most faithful suffering. He suffered a thousand deaths and never once complained.

I can not speak of Brother Sugg except in the superlative. I have never known a finer type of manhood, a more consistent, practical Christian, a more patient, long-suffering, tender, forbearing Saint.

He was deacon of the church at Shaw and superintendent of the Sunday School. The high regard in which he was held by the church was shown by the fact that though he was physically unable to attend Sunday School or church, the church refused to elect a superintendent as long as he lived. Brother J. A. Thigpen simply served in his stead.

There was not a Baptist nor a Protestant nor a Catholic, nor a Jew; neither white man nor colored in the town of Shaw, but who had utmost confidence in his business in-

October 20, 1927

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tegrity, honesty, and personal honor. I don't suppose he had an enemy in town—I know he did not.

He was a close Bible student. We had many long conversations together. He had a marvelous grip on the word of God. The word of God had a complete grip on his life.

He was a practical Christian. Religion was a business with him. It permeated his business. His first business was his church and its every interest. He was not superciliously pious, and boresome in his religion. He approached religion in a common sense manner.

He had no patience with cant, pretension and hypocritical display. He had the least patience of such of any man I believe I ever saw. He lived his religion three hundred and sixty-five days in the year. Every man he dealt with, his wife and children, his mother, his brothers, his pastor, every Sunday School teacher under him, respected his high religious character.

His aged mother said to me the day that I went to the old family home from which he was buried, "Brother Muse, when I found anything in the Bible I did not understand, I could always go to Wiley and he would take pains and explain it to me."

He was an ideal husband and father. The same high character, fine poise, and demeanor and practical religion, characterized his home and with his family as out in life, and on the streets.

He left a wife and three fine daughters. His children have the firm foundation of a religious home and the noble influence of the memory of a real practical, actual, Christian father, to safeguard them through the years.

No man could have been moved from the Baptist Church at Shaw that would be missed more and who from an earthly standpoint, seemed to be needed more.

His memory will ever linger in my heart as one of the best personal friends, most loyal deacons, and most appreciative laymen I ever had. He loved me. I know that he did, and he knew that I loved him and a very peculiar deep and real sense. Our hearts were bound close together. We had many long conversations. We talked about many things. I never heard him use an oath, or tell a dirty yarn, or make a caustic remark about any one.

May the blessings of God rest upon his wife and his memories be a life long benediction to the grief stricken family, and his noble children.

His devoted pastor,
—A. D. Muse.

Lester Wayne Hembree

When we can no longer behold the persons of those whom we esteem and love—when death has obliterated the light of their eyes, and stilled their voices forever, it is a consolation to us that we are not forced to inter their virtues with their mortal tenements. In cherishing the memory of their existence, we may recur to it, and see the beau-

tiful features of character that adorned and ennobled it. Thus when the object of our affections is removed from our midst to satisfy the demands of an inscrutable Providence, we dwell with feelings of enduring pleasure, upon those qualities of head and heart that conspired during life to endear the dead to us.

We will not say, or pretend, that Lester Wayne Hembree was perfect, though his life, especially after conversion and baptism in a Baptist Church, was consistently Christian.

On July 4, 1927, while swimming with some boyhood companions, our son and brother, Lester, was drowned. He was a son of D. W. and Mrs. Sara Warren Hembree, born January 7, 1905. In June, 1923, he joined Kingston Baptist Church in Laurel, Mississippi. His membership remained there. On several occasions Lester expressed satisfaction that his eternal destiny was safe in the hands of Jesus, and we believe that he is with Jesus now, where "There shall be no more death, neither sorrow, nor pain, for these have passed away", for him.
—His Parents.

LEFLORE COUNTY ASSOCIATION

The second annual meeting of Leflore County Baptist Association convened with Itta Bena Baptist Church Oct. 4th and 5th. From the time visitors entered the vestibules and were asked to register, until the last good-byes were said, all who attended felt the spirit of welcome and fellowship. Upstairs and downstairs the lovely cut flowers and ferns made one think of a typical garden; they were so gorgeous.

The meeting was called to order by our splendid Moderator, Dr. L. D. Posey. After the usual preliminaries Miss Slaughter, our State Field Worker, gave us an instructive talk on the Ruby and Golden Anniversary, stressing our duty to young people. The report on Woman's work, given by Mrs. W. W. Bettis, associational superintendent, was very gratifying. The W. M. U. having reached all points on Standard of Excellence is A-1. Mrs. Phil. R. Polk talked on Mission Study; Mrs. A. F. Charlton, Stewardship; Mrs. Madison Flowers, Personal Service. After these came the report of the Committee on Committees. The Itta Bena ladies' quartette then delighted the audience with a beautiful song. When ushered into the dining-room, tables with plates served with such delicious food, greeted our eyes, all realized the appetites were ready to enjoy it. Afternoon devotional was followed by report on Social Service by Dr. T. C. Kelly. Report on Sunday Schools by Mrs. Charles Ammen.

Evening service—Mrs. B. L. Brent presented Young People's work and gave a splendid talk on the subject. The quartette favored us with another number. After this, Dr. Caswell preached an inspiring sermon. Wednesday A. M.—Devotional and discussions, followed by report on Missions by Mrs. W. M. Whittington. Dr. Gunter, whom we all know and

love, gave a most helpful and inspiring talk on this subject. Adjourned for lunch, which was again most delicious. Afternoon devotional was followed by report on Christian Education by Bro. Madison Flowers, who gave us a most helpful talk. Dr. Gunter also spoke on this subject, and gave many facts that made us appreciate our own schools more.

After final reports, the association adjourned to meet with Greenwood, First Church, Wednesday after second Sunday in October, 1928. All officers as last year were re-elected.

BAY ST. LOUIS

The first Sunday was a good day with us. We had two splendid congregations, a good Sunday School, and I baptized two at night. We had 108 persons in the night audience. It was a splendid occasion and many good impressions were made on the outside folks.

We have had several additions to our church recently by letter of transfer, two members of the high school faculty, and a doctor and family from Ohio. They are all wide awake and aggressive. It is having a good influence on the local crowd. Nearly everybody takes an optimistic view of the future for the church. We recently organized a good small B. Y. P. U. and it is moving off well.

Yesterday we began our revival at Kiln. I preached on State Missions at the morning hour and we took an offering and will get around \$50.00. Bro. Matern, pastor from Lumberton, will do the preaching for us during the meeting. We are looking for a real revival from the Lord.

—J. G. Gilmore.

BLUE MOUNTAIN COLLEGE NEWS

Miss Yarborough Arrives

The thing which the students of B. M. C. have been looking forward to for so long has happened. Miss Mary D. Yarborough, the new Student Secretary of Blue Mountain College, has arrived. We are very glad that her mother has improved wonderfully and that Miss Yarborough is now able to be with us. We have looked forward to her coming for a long time, and now that she has actually arrived, we welcome her into our midst. Mrs. J. R. Claypool, who has supplied so efficiently in Miss Yarborough's absence, has done a great work in getting everything started off in a most splendid way. We greatly appreciate what she has done and now we know that Miss Yarborough is going to carry on the good work and that this is going to be a great year for B. M. C.

Miss Traylor Visits B. M. C.

Miss Frances Traylor, the State Young People's Director for the W. M. U., was a welcome visitor on the campus Sunday. It was quite a treat to have her conduct the noon-day prayer meeting.

Sunday School

The Junior class had charge of the opening exercises in Sunday School Sunday. As a special feature of this program, Miss Elizabeth Purser, Head of the Expression Department, gave a very timely reading on Cheerfulness.

B. Y. P. U.

The Senior B. Y. P. U. was favored Sunday night at the General Assembly program with some special music rendered by the B. Y. P. U. Orchestra.

Y. W. A.

At the general meeting of all the Y. W. A. Circles Wednesday night, the Four-point Record System was adopted for this session. By using this system it is believed that the Y. W. A. work will not only be more interesting, but will also be much more beneficial to the students.

Noon-day Prayer Meeting

The attendance at the prayer meetings is still good. The numbers in attendance for the last week are as follows: 84, 82, 84, 102, 86, 89, 99, 116, making an average attendance of nearly 93.

—Ruby Talbot,
B. S. U. Secretary.

King Motorist (having given old lady a lift for eight miles). "Where shall I drop you?"

Old Lady. "Dearie me, I were a-goin' t'other way, but I didn't like to 'urt yer feelin's."—Ex.

RECIPE FOR GRAY HAIR

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It will gradually darken streaked, faded or gray hair and make it soft and glossy. It will not color the scalp, is not sticky or greasy and does not rub off.

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BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.
O. C. Green, A.B., Th.M.
Halehurst, Miss.

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."—Bacon.

God and Pain, by George Stewart. George H. Doran, New York. 130 pages, price \$1.35.

A man who is suffering from cancer said to me the other day: "I do not see why I have to suffer this way when I have always tried to live right and have never done anything to cause this". This statement reflects the prevailing idea of pain and suffering, namely, that they come as a result of sin, or are sent upon human beings as a form of punishment. Job's friends had this mistaken idea and the book is designed to show the fallacy of such reasoning.

In his book, **God and Pain**, Dr. Stewart is not satisfied with trite sayings and hackneyed arguments which are usually made on this subject, but he goes into this question quite thoroughly and studies it from the standpoint of Scripture, reason, and human experience. If it were necessary for the Son of God to "learn obedience by the things which he suffered" surely it is essential that the rest of us learn in the school of suffering. "The Bible," says the author, "reveals God as a specialist in dealing with a weak and faulty human race." The book will lead to a better understanding of the problems of pain and suffering, which have puzzled many all down through the ages, and will give comfort and strengthen the faith of all who read it. A copy of this book should be in every home in the land.

Woodrow Carlyle, by E. B. Hatcher. Baptist Sunday School Board, Nashville. \$2.50.

The versatile, sweet-spirited Dr. Hatcher has given us another valuable book. It is the story of a young man just out of the seminary whose faith in the inspiration of the Bible has been upset. His loss of faith has been brought about by his overwhelming self-love and intellectual pride. He views with scorn and disdain those who have traditional views of the Bible and determines to destroy idolatry, the worship of the book rather than of God.

Having abandoned the ministry he goes to a great city to do uplift work and there comes in contact with a beautiful and devout Christian girl who influences him to take up a systematic study of the Bible which leads to a restoration of his faith in the Scriptures as divinely inspired, and causes him to re-enter the ministry with new zeal. The reader will be greatly instructed in the deep things of God's Word as he reads this unique and interesting story.

What Can A Man Believe? by Bruce Barton. Bobbs Merrill Company, Indianapolis. \$2.50.

Well, I didn't like Mr. Barton's book, "The Man Nobody Knows", very well, but I like this one much better. Now and then he swerves so far from the track that you cringe for fear he will go over into the ditch, but he manages to steer himself back into line again and goes on his way rejoicing.

Mr. Barton writes from the standpoint of the layman; and while he says a good many things that will not square with the ministry and their view of things, that is just what he intended to do. He wanted to jab us preachers under the ribs and make us sit up and take notice. While I do not agree with all he says by any means, yet I think the book will do great good, especially to those who have had a tendency to lose faith in the Bible, Christianity, and the church.

The book purports to have been written in answer to a letter from another business man who propounded these questions: (1) Would the world be better or worse if it should abolish religion? (2) Has the church done more harm than good? (3) Of the various religions now extant which is the best? (4) What few simple things, if any, can a business man believe? (5) If there is to be a "faith of the future" what kind of a faith will it be?

A great deal of history and information are given in these discussions and many of his conclusions are correct. However, there are many which Mr. Barton himself does not believe. I cannot think that all of his "rot" about the Catholic church is sincere. In fact, he practically admits it. And his ideas of the church a hundred years hence are too ridiculous to think of! We shall have to grant one thing to the author, namely, that he knows his Bible, even though he does not always interpret it correctly.

God and the Groceryman, by Harold Bell Wright. D. Appleton & Company, New York. \$2.00.

We greatly enjoyed the earlier books of Harold Bell Wright. He possesses many of the qualities of a good writer. His originality, his poetic insight, his ability to tell a story and make things really live and move before one's eyes are elements to be coveted by everyone who aspires to be a writer. But it is a far cry from "The Shepherd of the Hills", "That Printer of Udell's", and "The Calling of Dan Matthews" to "God and the Groceryman", a descent, we are persuaded, almost from the sublime to the ridiculous.

The author's antipathy for churches and denominations is nothing short of an obsession with him. He attributes practically all the social and industrial evils to a divided church. It is well known that Mr. Wright was a failure as a minister, and, if reports are correct, his married life was not a success; yet he undertakes to set up his ideal for the church and the home and expects sensible people to give him a hearing.

Dan Matthews reappears in this story as a wealthy business man who would spend his fortune building non-sectarian churches where people may learn the teachings of Christ and do social service work. Mr. Wright's ignorance of the New Testament and the spiritual teachings of Christ is colossal. He does evince a familiarity with high society as shown in the case of the groceryman's wife and daughter who are saved from ruin and disgrace by their reaction to the religious life which is fostered by the new church founded by Dan Matthews and his associates. His unfairness and bitterness against church people generally is so manifest that we think little good, if any, will result from the reading of this book. Personally, I am thoroughly disappointed in the book.

The Christ We Know, by Charles Fiske, D.D., L.H.D., LL.D., Bishop of Central New York. Harper & Brothers. \$2.00.

In his *apologia* the author disclaims any qualifications for writing such a book as *The Christ We Know*, and then proceeds to demonstrate his fitness for the task by giving us one of the very best books written on this important subject. The author makes no pretensions toward writing a new "Life of Christ". It is rather an elucidation, an unfolding, an interpretation of the character and the teachings of Jesus. The book is intended primarily to meet the needs of college students but it has fed my soul and stimulated my thinking as few books have done. The style is fresh and invigorating and the spirit is superb. We commend this book unhesitatingly.

St. Mark's Life of Jesus, by Andrew Sledd, D.D., Ph.D. Cokesbury Press, Nashville. \$1.00.

So many books have been written on the Life of Christ that one may question the wisdom of attempting to write anything more on this vital and inspiring subject, but after he has read a few chapters in this book he is convinced that something new has been added to the literature on this great theme. The writer gives us a close-up view of Jesus as his life and teachings are unfolded in the Gospel of Mark. The national, political, social and religious background is presented in such a manner that the life and teachings of Jesus—his hopes and aspirations and ideals—are set forth in clear outline. This book should be in the hands of every Sunday School teacher and of everyone else who desire a better understanding of the work, the character, and the teachings of Jesus.

Correlatives of Thought, by John Phelps Fruit, Ph.D., Professor of English in William Jewell College. The Gorham Press, Boston. \$2.00.

This eminent scholar and teacher came to my Alma Mater just one year too late for me to sit at his feet in the class-room, a privilege I have coveted all through the years. However, since that opportunity was denied me, I am in a great measure

compensated by having in my possession this remarkable book. Dr. Fruit is a great philosopher and a vigorous thinker on the one hand, and yet, a great, big-hearted common-sense, companionable brother on the other, and can walk beside you and help you to see things and their relation to one another in a way you have never seen them before. He is a great believer in the study of good literature and makes a strong plea for the study of it from the aesthetic standpoint. In this book he has brought together some of the finest gems of literature and he correlates them in a most charming manner. Some of the finest thoughts in the book are expressed in the author's own "correlatives". A variety of themes are discussed with discrimination and fine judgment. The thoughtful reader will find a rich feast for mind and soul in these pages.

Around the Lord's Table, by Frank M. Goodchild, D.D. Fleming H. Revell Company, New York. \$1.50.

We are in danger of allowing the observance of the Lord's Supper to become a mere perfunctory matter. This book will help us preachers and keep us from falling into this fatal error. A devotional preparation for ourselves and for our people before partaking of this ordinance is a very vital matter and the book will greatly aid and inspire any preacher who thinks upon the themes discussed in this excellent book.

The Art of the Munich Galleries, by Florence Jean Ansell and Frank Roy Fraprie. L. C. Page & Company, Boston. 448 pages. \$3.75.

Munich has long enjoyed the reputation of being one of the most desirable places in the world for the study of art, especially painting. Many of the old masters worked there and gave instruction and inspiration to younger painters. Nowhere in the world can a painter find so wide a range of schools and styles of painting as in the Old Pinakothek, the New Pinakothek and the Schack Galleries. This fact was impressed upon me some years ago when I visited these galleries and many other art centers of Europe.

This book gives a most interesting account of the art collections in these galleries with a vivid and accurate description of many of their masterpieces. The work of the various schools is described—the Dutch, the Flemish, the Italian, the Spanish and the French—and more than fifty duogravure plates of famous paintings are given. The book itself is a most exquisite piece of art, the cover being beautifully stamped in white enamel, blue and gold and it is printed on a special feather-weight paper. Every home that makes any pretensions to culture should have this and some of the other books of this series in its library.

A little fellow left in charge of his tiny brother called out, "Mother, won't you please speak to baby? He's sitting on the flypaper and there's a lot of flies waiting to get on."—Open Road.